A Voice from the Pew

LIBRARY OF CONGRESS.

UNITED STATES OF AMERICA.

CHAP. BR 125

SHELF .A43

402

A

VOICE FROM THE PEW.

NO UNCERTAIN SOUND.

BY

WALTER SMITH ALLEN.

"If these should hold their peace,
The stones would immediately cry out."

They may not yet believe them true,
When they have read this book all through;
But time will prove each word I say,
For all will come to pass some day.

BROOKLYN, N. Y.:
PUBLISHED BY THE AUTHOR.
1887.

BR125
.A43

Copyright, 1887, by WALTER SMITH ALLEN.

D.M.
13 N'00.

Electrotyped by SMITH & McDOUGAL, 82 Beekman St., N. Y.

PREFACE.

THE author of this little work deems it due to the public, and also to himself, to set forth some of the reasons that have induced him to issue this publication. Making no claims to literary excellence or to those graces of style which are generally the attributes of those who seek to become public instructors, he is at the outset only too sensible of the many defects of his work, and will feel fully satisfied if the critical, the learned, and the cultivated will peruse it with the conviction that the author is deeply impressed with the truth and importance of the views here expressed. And if he shall succeed in awakening an interest in the minds of others upon a subject so important to their spiritual and temporal welfare, he will feel that his labor has not been in vain.

Many kind and appreciative friends, whose taste and judgment in such matters admit of no question, have advised him to take this step; otherwise, he would not have ventured on an experiment where so many others have failed, or to challenge on his work adverse criticism by those who might consider that a

man in so humble a position in life as his could not possibly say anything on such a subject that would be at all likely to interest the public. Thought in this age is progressive, and he who strikes out new ideas and presents a subject from a different point of view, may fairly claim attention without being amenable to the charge of egotism.

He addresses himself with some confidence to those devout and earnest seekers after the truth who are willing to recognize and accept it, without regard to the source from whence it emanated, and who will judge it as an honest endeavor to make clear that which heretofore remained in doubt; and to establish as fundamental truth that which has furnished only —to many minds—a subject for anxious speculation.

To those who differ with him in the opinions which he has here expressed, or refuse to accept the conclusions at which he has arrived, he has only to say that the matter treated of has been with him the study of a lifetime, and the conclusions he has reached have strengthened his faith in the Christian creed and left him with a profound conviction of the truth of what he has here stated.

PASTOR'S LETTER.

In compliance with the request of the author of this book, it gives me pleasure to state that he has been for many years a member of the Second Presbyterian Church of Brooklyn, under my pastoral care. I have entire confidence in his Christian character, and in the consistency of his quiet and upright life with his profession of the name of Christ. He is an ardent lover and a diligent reader of the Bible. He is also an earnest advocate of the right of private judgment in the interpretation of Scripture. He calls no man master. This book embodies the results of his study and experience. A hasty glance at its contents discovers some opinions which no one will suspect me of endorsing; such as the doctrine of conditional immortality, the annihilation of the wicked, and the singular notion that the negro race are descendants of the fallen angels. In regard to these and any other opinions which may be regarded

as unorthodox, it is sufficient to observe that the church to which the author belongs does not require a theological examination as a condition of private membership. The door of her communion is open to all who make a credible profession of personal faith in our Lord Jesus Christ, and are willing quietly to submit to her instruction and discipline.

Aside from its peculiar notions, the book contains much that belongs to the common faith of the Holy Church Universal. It insists upon the necessity of regeneration, repentance towards God, faith in our Lord Jesus Christ, and a life of holy obedience. These precious truths, whether expressed in prose or rhyme, cannot fail to bring comfort and help to those who may be able to read this book in the same spirit in which it is written, "even those who by reason of use have their senses exercised to discern both good and evil."

HENRY J. VAN DYKE, SR.

BROOKLYN, February 19, 1887.

INTRODUCTION.

SOME time since it was my desire to publish this work, but I hesitated, fearing that it might be regarded as an intrusion upon the public attention. And when the new version of the Scriptures appeared, with the words "death," "hell," and "grave" left in the original Greek and Hebrew (Hades and Sheol), I thought it then a fitting time for the publication of my work; yet, after much consideration, concluded to defer it. But since the question of future probation has become the talk of the day, and as this work is certainly an answer to this question, I may with propriety at this time offer my book for public consideration, believing that these thoughts will be a great help to those who are in doubt on this question.

For me to attempt to explain the grounds on which I base my conclusions of the teachings of the Scriptures would swell this work into two or three large volumes, and would require much more time and labor than I can at present devote to it, and might also be tedious to the general reader. It is my intention, some time in the near future—if it shall please the Lord to spare my life and continue my present state of health—to hold meetings at least once a week, which, for the purpose of distinct designation, I would call "*The School of Christ*"—where

others with me could sit at His feet and learn of Him whom to know aright is life eternal.

I wish to say right here that I do not admit the terms *everlasting* and *forever* to mean *eternal.* My idea of the meaning of the word *everlasting* is that it is simply *continuous to the termination.* But *eternal* means *without end.*

My highest ambition was, and still is, to become a public speaker. It has been my prayer from childhood that God would give me the truth and the love of it; that He would make my tongue as the pen of a ready writer, that my words might be like apples of gold in pictures of silver; and by my words I might win men to the truth and to God.

It is not my purpose to found a new sect, but to give greater liberty to the preachers by raising a sound sentiment in the churches, so that the members will call for an explanation of these assertions that I claim to be true. There is a subtle power in the churches that controls the preacher, and also the members—a power that will not allow the preacher to tell what is in his own heart or let the members hear what they most need. I hope the reader will find in these pages a simple and cogent presentation of the truths of Scripture, and the deductions therefrom as they have occurred to my mind after many years of devout study and earnest contemplation. I firmly believe that I have been guided in this undertaking by a power which I found myself unable to resist, and my conscience acquits me of any other motive than that of a sincere desire to propagate the truth and benefit my fellow-man.

CONTENTS.

	PAGE
PREFACE	1
PASTOR'S LETTER	3
INTRODUCTION	5
REMARKS OF THE AUTHOR ON HIS EARLY EXPERIENCE	11
EARLIEST EXPERIENCE IN WRITING	26
ONE RESOURCE	26
MY FIRST ATTEMPT AT RHYMING	27
REASONS FOR WRITING	28
IN EARLY DAYS, WHEN I BEGAN	29
NOTE TO THE READER	30
INVOCATION	31
WHAT IS CONVERSION?	31
REPLY TO DISCOURAGERS	33
LET YOUR LIGHT SO SHINE	36
SOLOMON'S RIDDLE	36
QUESTION OF MORTALITY	39
THE BIBLE	41
OH, PRECIOUS BIBLE	41
SIX CLASSES OF CREATED BEINGS	42

PAGE

Glory of God 46

From the Creation of Man to the New Creation of All Things 47

What Shall I do with Jesus? 62

What is Man, that Thou art Mindful of Him? ... 64

How is it Now that Jesus Died? 67

Individual Responsibility 73

The Question of Eternal Torment Answered 74

That Day of the Lord 78

The Day of the Lord 83

Things to Come 85

Blessed is He that Waiteth and Cometh to the 1,335 Days 89

Restitution 95

The Temple Worship after the Restitution 97

The Throne of David 99

God's Throne 100

The Witnesses 102

To Declare His Righteousness 103

Mortality 104

Heavenly Food 105

What is the State of Man After Death? 106

To the King Eternal, Immortal, and Invisible 108

Lucifer's Soliloquy 113

The Colored Races 116

Satan Incarnated 117

Three Songs of the Revelation 118

PAGE

The Return of the Jews..... 120

Abraham's Seed..... 128

The Sons of God..... 129

The Office of the Spirit..... 130

Joel's Army..... 131

Satan's Incarnation..... 132

Spiritualism..... 133

The Elect..... 134

The Fullness of Christ..... 134

Thoughts on the Signs of the Times..... 135

The Dark Day..... 142

The Hidden People..... 143

Behold, He Cometh..... 144

The Day of Darkness..... 145

God Does Not Give Knowledge Without Responsibility..... 146

No Man Lives to Himself..... 150

God's Ways are Equal..... 152

Christian Humility..... 154

All Live to God..... 156

God's Foreknowledge..... 157

Whom, Not Having Seen, We Love..... 157

How to Test Character..... 158

How to Live..... 161

The Cross We Bear. No. 1..... 161

The Cross We Bear. No. 2..... 162

I am Not Alone..... 162

PAGE

The Comforts of Hope..... 163

In That Night..... 164

A Lesson from the Wild Allspice..... 164

The Hour of Prayer..... 165

A Letter to a Friend. No. 1..... 166

Reflections on Remarks Made to Me at the Door of a Church..... 167

Ye Are the Salt of the Earth..... 168

A Letter to a Friend. No. 2..... 168

My Last Request..... 169

A VOICE FROM THE PEW.

Remarks of the Author on his Early Experience.

A FEW days since, in conversation with a gentleman to whom I was presenting my view of the state of the times, and, being in rather a happy frame of mind, I enlarged upon the subject, and it seemed to strike him as a very cogent and clear statement of the case, according to the premises which I had assumed, and he remarked, "You are the most self-assured man I ever got in conversation with," I replied that if he would drop the word *self* I would acknowledge the position. He asked me, "What is the difference?" I said to him:

"If I should ask you for the time of the day, you would probably take out your watch, look at it, and say, 'I am five minutes of nine.' This reply you would, perhaps, make without any qualification whatever, thus showing absolute confidence in the correctness of your time-piece. You believe your watch, and you are assured that your watch is right. You would not say, 'My watch is five minutes of nine,' for it would be thought that you did not trust your watch. Neither would you say, 'It *is* five minutes to nine.' Now, if you should say, 'It is five minutes to nine,' I would ask you, 'By what authority do you tell me this?' You say your watch. I say, 'How do you

know that your watch is right?' You say, because you have had experience with your watch; you know it to be a good time-keeper, and never knew it to be wrong. You feel assured that it is right; you are assured, but not self-assured. Your watch is the source of your assurance."

In like manner, I look into the Scriptures and search them daily to study them and become convinced that I am right because I believe them. And what I say of them seems to come from myself, because I have not the slightest doubt of their truth and authenticity. Therefore, I had better reasons for the confirmation of my faith in the Scriptures than he had for belief in the accuracy of his watch. I told him that I had known watches (the best of them) to be wrong, but the Scriptures never.

Jesus said: "The words that I speak unto you are not mine, but the Father's that sent me." He was assured, but not self-assured, because the words were not His own, yet they were accepted by Him as if uttered by Himself alone.

In a similar manner, when I was about eleven years of age, thoughts would come into my mind and give me the impression that I was in conversation with somebody that loved me and had my interest at heart; and when I was alone this occurred so frequently that it grew into a habit.

It was my greatest pleasure to get away from all associations and enjoy to the full those pleasing thoughts that seemed to come unbidden. This thought, in particular, was constantly present—the

folly of selfishness, which, up to this time, was the rule of my general conduct.

A greedy and grasping disposition had complete control of me. Then I could see myself in a light so despicable that I hated myself. This being the case, I resolved to use every endeavor to reach the ideal that I had formed for myself as to what a true man ought to be; and whatever happened to me, I made up my mind to submit without a murmur, and bear with patience anything that might befall me.

About this time I began to realize that there was a Providence in all things, and that nothing transpired without the permission of the Almighty. I felt perfectly safe, and, come what may, I would regard all as for the best; I would govern my conduct, as far as possible, in obedience to the voice which, it seemed to me, I was constantly hearing, telling me not to believe anything because others believed it, but to investigate and judge for myself; and if I found anything that was unreasonable, it could not be true, because all things that are reasonable may be true. So I determined to take nothing for granted. If I met with anything that I did not understand, I would wait my time.

I was willing to give a reason for my conduct in any case, and was equally exacting in requiring a reason from others. In this way I frequently discovered the motives of others, and was not at all backward in telling them so, which caused me much trouble.

When I was fifteen years of age I worked on a farm

about four miles from home, where I remained upward of four years. One summer day, after dinner, while seated on the steps of the granary, in the shade, waiting for the time to return to the field, my employer's daughter, who was about my own age, came out and sat beside me. After talking with her a while, she said :

"We are to be catechised next Sunday."

I said, "What's that?"

She replied, "Why, to answer questions in the catechism."

I asked her, "What is a catechism?"

She answered, "A Sunday-school question book."

"Oh, now I know what that is! Have you got one?"

She answered yes. Then, in answer to my request, she brought it out at once, and we commenced to read it. All went very well until we came to the question, "Are the wicked to be punished eternally?" the answer to which is: "The wicked shall be cast into *Hell*, where the worm dieth not and the fire is not quenched."

"M——," said I, "that is a contradiction; because, if the worm does not die, it will eat them up; and if the fire be not quenched, it will burn them up."

I quoted from Malachi, "Behold, the day cometh that shall burn as an oven, and all the proud—yea, and all that do wickedly—shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts; that it shall leave them neither root nor branch."

"Why, M——," said I, "there will be nothing left of them. The Bible says, 'The wicked shall become as though they had not been.'"

At this she became greatly excited, and made no reply, but went into the house.

That night, much to my surprise, I was called up from the cellar to family prayers. After my employer had uttered a few sentences, it seemed good for me to be there. But in a moment, a great change took place in my feelings. He had raised his voice loud and clear, asking God to deliver them from damnable heresies and false doctrines; and he continued in an excited manner for a long time. By this time it had become plain to me that this denunciation was intended for my especial benefit. He went on to give a list of doctrines that were particularly objectionable to himself, in the midst of which these words came to me, "If ye be persecuted for the truth's sake, happy are ye."

The following Sunday, after having got the horses and wagon ready to go to church, my employer told me to wash my face and hands nicely, and comb my hair, as he wanted me to sit with the children in church. This was said in the kindest manner. When we got to the church, he went in and left me outside, as usual. I supposed that he had forgotten what he had told me; and, as was my custom, I spent part of the time with the horses and part of the time in the gallery of the church, where he found me. Then, with a very gracious smile on his face, he said:

"Come, I want you to sit with the children."

I followed him down-stairs, and up the aisle to the fourth pew from the front, in the furthest part of which I was placed, which left me immediately in the centre of the church.

Then the minister began to ask questions from the catechism, which were answered so well by the children, that I regretted I could not do the same. He then pointed his finger at me, and in a very mild and sweet tone of voice, said:

"Now, I want this little boy, with the brown coat, to answer this question."

I was all attention, when he asked me:

"Are the *wicked* to be *punished eternally?*"

I made no reply. Then he said he would repeat the question. Raising his voice very loud, he asked the same question. I hesitated a moment, when, in a sharp tone of voice, he said:

"*Come, come, speak up!*" and waited for my reply, which was: "*I can't answer it, sir.*"

Then he said, placing particular emphasis on each word:

"*Can't you read?*"

I answered, "*Yes, sir.*"

"*Is not the answer in the book?*" was the next question.

I hesitated; he still urged me to speak, with rising anger shown in every line of his face, and said again:

"*Come, come, speak up!*"

Then I answered, at the top of my voice, "*It's a con-tra-dic-tion, sir!*"

Then rising up on his toes, until it seemed to me

that about two feet were added to his stature, and in a voice of thunder, exclaimed:

"*Did you come here to teach us?*"

Just at that moment, I distinctly heard in my left ear the voice that I have spoken of so many times, yet it seemed to come from myself, saying very softly, "*How much that sounds like the Pharisees.*" I heard a commotion behind me, which was caused by my employer, who, white with rage, had risen to his feet, flourishing his crutch in the air, but he said nothing.

The services concluded in a short time after this, and we went home. I expected to be taken to task, of course, for my conduct in the church; but, to my surprise, the matter was not alluded to at all. I remained on this farm until the spring of the following year, 1843. It was my custom to visit my parents about once every three months. I was met by my father, who said to me:

"Walter, they say the world is coming to an end this year."

I burst into tears, and said, "Father, wouldn't that be good!"

He put his hand on my head, and began to cry. When he had regained his composure, he asked:

"Would you like to come home again?"

I said, "Yes, father." He did not ask me why, but asked if I would stay then, and go for my clothes some other day. This was on Saturday night, and I said, "No, some other time; and I want you to come for me." Then said he:

"You go early on Monday morning, and I will soon come after you."

I requested him not to come till Tuesday, because my *shirt* would be in the wash. After telling him this, I left him to draw his own conclusions.

When I arrived at the farm they were washing sheep; and, as I had not seen it done before, the sight amused me so much that I got excited, and jumped in the brook. Not having any shoes to wear, I bruised my heel so badly that it became very painful, and I feared that my return home on the day I had appointed would be impossible. But on the following Tuesday I heard somebody calling across the field to me to come along. Knowing that my father was coming, and expecting him every moment, I turned my steps toward the house, where I shortly after met him. He said to me that as soon as they could get my clothes ready we would go home.

"Father," said I, "there is not much to get ready."

At this moment one of the colored help employed on the farm brought out my other shirt, unironed, and while wrapping it up in a piece of newspaper, my father remarked:

"Put it in with the rest, and don't be particular."

This joke can be appreciated when I state that there was nothing else to go in. At this my father, with visible disappointment in his look and tone, said:

"Come along!"

During our walk home, a distance of four miles, he questioned me very thoroughly as to the treatment I had received from these people. I told him many

things which I do not think it would be kind to state here.

The following Sunday, it being a beautiful spring morning, my father asked me if I would like to go to meeting with him. At this time I was working on a farm by the week, and Sunday was the only day that I could be at home. I said I would be delighted to go with him.

We started for a house about four miles from home, situated under the Palisades, opposite Spuyten Duyvel Creek, where the meeting was to be held. I felt a great interest in the proceedings, and after supper, which we ate at the house, we got into a large fishing-boat with about ten other persons, and started for Spuyten Duyvel, where another meeting was to be held. After pulling from the shore they began to sing, keeping time with the stroke of the oars, which so delighted me that it seemed like heaven below. We soon arrived at the house, and when the meeting was drawing to a close, the leader asked those who desired to be prayed for to rise up. Quite a number did so.

I kept my seat. Then he asked that any persons who wanted to become Christians, some day, to rise up. Then I sprang to my feet. The meeting was soon closed, and we started for home.

My father, seeing that I was in a thoughtful mood, and not wishing to disturb my reflections, said nothing to me.

I will state here, that after leaving the boat, my heel pained me so much that I could hardly walk; but the folks began to sing again, keeping time with

their steps, and I soon forgot my pain. We had to climb over a large raft before we arrived at the house, and I did not notice my trouble until we had re-crossed the river, and gone to bed. I slept but a little while, when I awoke in great pain; and as my father could get no light because we had no tinder-box, that night was to me one never to be forgotten. But, about daylight, I got relief, and had a good sleep. After breakfast, my father told me to go home alone, the way we came, that he had some business up the river, and to tell my mother that he would be at home in the afternoon. I saw them get into a sail-boat and push off; then I went on my journey.

When half-way up the Palisades, I turned and saw the boat sailing along with a fair wind. I wished that I could have gone with my father, but, as wishing was of no avail, I started again, and on nearing a grassy slope near the top, looked up, and saw the path winding beside a great high bluff that seemed as if it would fall on me. I thought, here I am afraid of the rocks, I ought to be afraid of God, as well. I stopped. A thought came to me, and something said, "Do you fear God?" "I certainly do, for I am a poor miserable sinner." Then these words came to me: "How can God be just, and justify him who only believes?" Said I, "He that believeth shall not be condemned when he is judged." Said I, again, "Lord, my past record is a bad one." The voice said, "Blotting out the sins which are past." Then said I, "For the future, I must keep the law, of course." It said, "Jesus Christ is the end of the law for righteousness

to every one that *believeth;* for if righteousness was by your keeping of the law, then Christ died in vain." Again, the voice said: "Do you believe this?" I said, "Lord, I believe." "Well, what are you going to do about it?" the voice persisted. I said, "I accept the position," and started for home. I began to shout, then to sing, and it seemed to me but a moment before I found myself at the gate of my home, where I met my mother. She asked me where I had been, and I said, "Mother, *Jesus Christ is the end of the law for righteousness to every one that believeth.*" She again asked me where my father was, and I answered, "*If righteousness were by the law, then Christ died in vain.*" She saw my happy face, and took me in her arms, saying:

"My dear boy, God has met you on the way."

After telling her where father had gone, I went to my work at the farm.

While I have to confess that my life has been that of the crooked serpent, I have the hope of that man to whom the Lord imputeth not iniquity, in whose spirit there is no guile, and whose hope is as an anchor.

I had been at home but a few days, when boils appeared all over my body, and a large carbuncle on my knee. My father came to me, and, addressing me by name, said that he believed every word I had told him about those people.

I had been on this place for three years, and give, among many hair-breadth escapes that I had, the following as the most remarkable. Just after dinner, one day, I went into the barn by the small door,

which I closed after me, and noticed that the barn was very dark. Being somewhat of a coward under such circumstances, I determined to cure myself of that fault. I had helped to pack the hay in the loft, and, thinking that it was darker there than it was below, concluded to go up in the mow. I went to the box-stall on the north-west corner of the barn, climbed up by the weather-boards, which was no easy task, the hay being so tightly packed. When I reached the top, I found that it was much lighter there than it was below,—the light coming from the pigeon-holes at the south side. That being on a level with the hay, the light gave a strange and ghastly appearance. The effect produced on me was such that I hardly dared to move ; but, taking courage at last, I crawled on my hands and knees to where I could stand upright. At this time the thought occurred to me that I must use caution, and look out for the mow-hole, that being the point of danger. On reaching the east side of the hole, I found a hen there, and thought it would be fun to drive her down, wondering at the same time how in the world the fowl ever got there. She needed no driving, however, but flew past me, and went down through the hole. I turned to see her go down—lost my balance, and fell through the hole head foremost, saying to myself, "Good-bye, world." Feeling my head buried in what I supposed to be the hay on the opposite side of the hole, and noticing that my feet were swinging downward, I seized the hay with both hands, and landed on the floor in an upright position, entirely unharmed.

On taking a view of the situation, I found myself standing near the horses in the south-west corner of the barn, and both hands filled with rye-straw that was stored in the loft over the horses. As there was no straw packed in the mow, this surprised me very much. Still holding the straw in my hands, I walked to the middle of the barn and looked up, but there was no straw there. This circumstance I considered very strange ; but my astonishment was much increased when I reflected on the distance I had fallen, it being at least thirty-five feet from the floor, and seventeen feet in a horizontal line from the mow-hole. Fearing that my employer would think I had been up to some mischief if I scattered the straw on the floor of the barn, I continued to hold it in my hands. I then walked back to the place where I fell, in front of the horses, and seemed to hear a voice saying : "He will give His angels charge of thee, that they may bear thee up, lest at any time thou dash thy foot against a stone." When I attempted to drop the straw I found my fingers so much cramped that I had great difficulty in opening them. During this time my thoughts dwelt on the nature of the accident, and I realized in its full force the presence of God, believing, at the same time, that to the interposition of Divine power alone was due this miraculous preservation from death. I experienced a sense of gratitude such as I had never felt before, and my feelings overflowed in tears and thankfulness to the Lord for my escape.

That same afternoon I was called in to eat supper

with the family. This was not customary, as I generally had to wait until the family had finished their meal. I wondered what was the cause of their altering the rule. Perhaps they had seen me fall, or perhaps I was to be sent somewhere in haste, as such things had happened before. So, with my head bent down, I modestly entered the room and sat down at the table. Mr. F——, my employer, after asking a blessing and giving thanks, said to his wife in Low-Dutch (a language I could understand):

"Mr. ——, my neighbor's boy was killed to-day."

"How was that?" she asked.

He answered, "He fell through the hay-mow to the floor of the barn, and died instantly."

He then commenced to talk to me about it, warning me, at the same time, to keep out of danger. It occurred to me that it would not be prudent to tell at that time of my fall, because I had frequently been accused of untruthfulness, and therefore my story would not be believed. So I resolved not to say anything about it.

A few years since I had the pleasure of telling his two daughters of the circumstance and giving the reason why I did not mention it at the time the accident happened. They then told me that one of the reasons why I had so often been charged with not speaking the truth was, that when I heard a story, I always had one to tell just like it, and they expected to hear it related with such additional circumstances as would render it more startling or interesting.

It is about ten years since I became aware that a

seminary was not a school for young ladies, but where the Greek, Latin, and Hebrew languages were taught. On learning that it was a school where they taught the *Science of Salvation*, my astonishment was so great that I wrote a long letter to a friend expressing my abhorrence. I thought and fully believed that all Christians are taught of God, and needed not that any man should teach them.

Others might be a great help to us in times of sore trial, but to teach of God as a system was, to my mind, interfering with the office of the spirit of truth, whose peculiar province is to lead us into all truth convenient for us.

I would like to state here that I attended the Baptist Sunday-school from my earliest years—my parents being of that faith—and continued in it until I had reached my eleventh year.

At that time I left home to work on a farm, and have had no schooling of any consequence since, neither on week days nor Sundays. I believed, as I had always been taught, that eternal torment was to be the inevitable fate of the damned; and it was not until I saw the "Shorter Catechism of the Dutch Reformed Church" that my eyes were opened to the glaring inconsistencies which it taught. It appeared to me that it was in direct conflict with everything that was right, just, and reasonable. Not only that, but the terms used in the book were a positive contradiction.

If a person should ask me when I was converted, my answer would be, I do not know. But this one

thing I do know, that whereas I was once blind, now I see. "The wind bloweth where it listeth, and ye hear the sound thereof, but canst not tell from whence it cometh or whither it goeth. So is *every one* that is born of the spirit."

Earliest Experience in Writing.

When first I did begin to write
These thoughts, which are my great delight,
I found the writings much confused,
For to this work I was not used.
But when I sought the Lord for strength,
This rhyming power did come at length;
And the first day that I began
This way to teach my fellow-man,
Each line I wrote seemed clear as day,
For in this manner I could say
Each sentence clear, and thus divide
The word; then could not, though I tried.

One Resource.

There's many a flower that lacks perfume,
  Though not deprived of beauty,
Whose work it is to fill up room,
  While others do that duty.

So God in wisdom has devised
  A plan for every thinker;
If one of schooling is deprived,
  He can at rhyming tinker.

My First Attempt at Rhyming.

THE following verses, being my first attempt at rhyming, were written about twenty years ago. They were composed without any thought at that time of continuing the practice, and the matter was dismissed until about four years since, when I was reclining on a sofa one Sunday afternoon for the purpose of taking a short sleep. But sleep refused to visit my eyelids—my thoughts came thick and fast; and, what seemed to me rather strange, they began to shape themselves into rhymes—nothing but rhymes. I made many efforts to change this current, but all was in vain; the rhymes would intrude themselves. I became alarmed, and thought I was losing my reason; but, after considering the matter for a few moments, I thought it best to work off this fit of rhyming fever. So I seized a pen, and before I was aware of it, greatly to my surprise, I found that in little less than an hour I had written ninety-two lines of verse.

I long for joy that me awaits,
Reserved within the pearly gates,
Where Jesus sits upon the throne,
The bride and bridegroom's happy home.

There joys celestial never fail;
When shall I come within that vail,
"That I may see, and hear, and know,
All I've desired, or wished below?"

My time seems here so long to wait,
To stay, or go, I'm in a strait;
For better there to be with Thee,
But as "Thou wilt," my stay must be.

Oh, come! and tarry not so long,
I am impatient for the song—
That lovely song!—the saints will sing
When they shall crown their Saviour king.

Reasons for Writing.

THE reason why I undertook
To write these lines within a book,
Is that the people all may learn
God's purposes concerning man.
They may not now believe them true,
When they have read this book all through;
But time will prove each word I say,
For all will come to pass some day.
For, if the preachers in these times
Had taught the truths I write in rhymes,
My book would then be of no use,
And I would be without excuse
For writing what I now have done,
Or publishing what I begun.
And, as they teach them but in part,
I add of those within my heart.
The stone the builders did reject,
To care for which they did neglect,
Is proved at last to be the one
That does become chief corner-stone.

So with this book you yet may find
The greatest treasures of the mind;
For when these things begin to come,
You will be glad that you read them.
For Jesus said, long in the past,
That many of the first are last.
So may these truths all come to mind
When other books are left behind.

In Early Days, When I Began.

In early days, when I began
To learn the ways of God to man,
They all seemed dark and undefined;
I scarce could keep them in my mind.
But as I searched, and years did pass,
I then could see as in a glass;
Though darkened slightly by the way,
The truth was taught me in that day.
But in these latter days I see
That all my life is like a tree;
At first the trunk and roots are found,
And they are mostly underground.
Then let the sun shine e'er so bright,
They scarce can feel or see the light.
But soon it doth put forth its leaves,
And then is numbered with the trees,
Whose branches, with the sound of flute,
Give promise of both flower and fruit.
And when the blossoms came along,
They pleased me as with heavenly song.

My heart with rapture was well filled,
Like a good tree with fruit, well tilled.
But when the fruit did show its form,
My reason reeled like tree in storm.
But now the fruit is fully ripe,
And I can write with great delight,
With joyful heart and peaceful mind,
And in these truths great comfort find.

Note to the Reader.

I HAVE not given chapter and verse, for any person can, by taking the most prominent words of a sentence, with a good concordance, see for himself that the Scriptures give me full authority for my assertions, and that I have used Bible words as far as possible. It is not so important that all Christians should understand all truth. If they have the spirit of truth, they may rejoice. The great purpose of God in giving us the Bible is, first, to teach us our duties and show us the way of eternal life; to prove God foresaw all things, and as Jesus said to His disciples, "Behold, I tell you these things, that when they come to pass you may *know* that I told you of them; again, other things I might tell you, but you cannot bear them now. Howbeit, when the spirit of truth shall come, He will lead you into all truth *convenient for you.*" A word to the wise is sufficient. The Word of God is true and righteous altogether. A true believer needs but to read a statement to accept or believe it. But as we are to prove all things, I take the

Bible rule, that out the mouth of two or three witnesses every word shall be established. So I use no more than is needful to prove any assertion they make. A good mathematician is satisfied with his result when he has added up a column of figures, but in order to prove its correctness to the minds of others, he takes witnesses from the same source. The Bible never contradicts itself. In my studies I have never yet found a contradiction. If it did, then we have no foundation for our faith or belief.

Invocation.

"A man can receive nothing except it be given him from Heaven."

COME, heavenly muse, my pen inspire,
And make these words like tongues of fire,
That they who read, their hearts may burn,
And from their sins to thee may turn.
Come, make my song like heavenly lays,
That man may learn and choose thy ways,
And shun the path that leads to death,
To serve the Lord while they have breath.

"What hast thou that thou hast not received?"

What is Conversion?

IT is to be made a new creature. The natural man is slain by the law, and then he is quickened into life by the spirit of God; is given life eternal, and can-

not die, unless God should take his spirit from him. A man can grieve the Holy Spirit by blasphemy. The Apostle Paul declares that "the Lord knoweth them that are His."

There is a spirit of man and a spirit of beasts, and God is a spirit. The body is but a portion of matter that He has power over. The head is not the man, but the man's head; and so with every member of his body. It is the same with all animate life. The body of Jesus was both human and divine; both earthly and heavenly. God was His father; yet He was born of woman, and the woman was the man, for God says: "Male and female made He them." His body was a glorified body; as Jesus says: "Thou hast glorified it, and will glorify it again." He was a man, that He might suffer and fulfill the law for sinners. He was God, and possessed all the attributes of God, that He might so make God manifest to us that we could know God and seek to be like Him. Jesus was not man only, but God also—both body and spirit. His flesh saw no corruption, because He was a holy being. God dwelt in Him, so that the body is not the man, but the man in the body. The man that is born of woman is of few days and full of trouble; but the man that is born of God hath eternal life and is full of joy and peace. All life comes from God; there is a natural life and there is a heavenly life. Conversion is an exchange of life—the earthly for a heavenly; and if we understand heavenly things, we must have been born again. That is conversion.

Reply to Discouragers.

I DO not intend to divulge the names of those who have asked me the following questions, which I now answer :

" Why do you write your thoughts in verse ? "
" To make them easy to rehearse ;
And in this manner to condense
My thoughts of truth to common sense."
" Why put your words so far apart ? "
" That you may learn them all by heart,
And make each sentence so complete
It will be pleasure to repeat."
" Why write you lines in doggerel ?
Won't better language do as well ? "
" If I can thus be understood,
I need not do so if I could."
" I think the people will not read
Your lines ; and so you cannot lead
The people's mind to think as you,
Because they don't believe it true.
Were you to write more like a scholar,
Then they would read and they would follow."
" Ah, friend, this is a poor excuse,
For better writings get abuse ;
And if the people knew their need,
They soon on all these truths would feed."
" Why do you write these verses down ?
Why not just speak them with your tongue ? "
" But these may speak, when I am gone,
To people that are yet unborn.

How can I get a man to wait
While I these wondrous truths relate,—
When very few men have the time
Or to this subject do incline?
Now in this manner I can give
A very fair opinion of
The things to me God has revealed,
As I for truth to God appealed."
" If you can write, then why not preach?
Then, if you go beyond your reach,
You then can easy change your mind;
For now you cannot, if inclined."
" Ah, friend, this is eternal truth—
I have not changed since early youth,
And change I cannot if I would,
For what I teach is God's own word.
So, now, no matter who assail,
God's holy Word can never fail;
For all must be fulfilled some day,
Though heaven and earth should pass away."

Perhaps I shall some future day
Attempt again some more to say;
As there are many things to mention
On this great theme of man's redemption.
For many things the storehouse holds,
Of that which is both new and old;
Let this suffice, that I attempted,
And, thanks to freedom, not prevented.
Now, if you do not think it true
What I am trying to teach you,

Just search the Scriptures with the light,
And you will find that I am right.
And if you, like the Bereans, do
Search the word, to find it true,
You not only these will find,
But many more will come to mind.
God bless your efforts if you do
Thus undertake to prove them true;
Then you and I, in world to come,
May hear Him say to us, "Well done."
Now do I *know* these things are true,
Of all I say that God will do.
And am I sure they'll come to pass,
Or may they be disproved at last?
Yes, friends, I do believe them true,
And so, between myself and you,
Let this suffice, that I believed
That I these truths from God received.

If my readers should find a line, or part of a line, that is not original, it is owing to the fact that I could not find any other way to make my statements intelligible.

I claim to be the author of this work, and I have not borrowed from any source whatever. I have for a long time considered the propriety of inserting the following quotation:

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, *and them that were entering in ye hindered.*—LUKE, xi. 52.

Let Your Light So Shine.

THERE is no truth belongs to man
But he must give away,
And always do the best he can
To teach, that others may.

For Jesus said, Let your light shine,
Which I vouchsafe to you;
Not for your glory, but for mine,
Teach many, not the few.

For where I teach the heavenly truth
I also do command;
Though you may not in your youth,
In later days you can.

For if you can't in learnèd words
Explain the truth I give,
You can in rhymes, as sharpened swords,
Let others truth receive.

For thought of wisdom is the gift
That God supplies to them
Who seek for self, and others lift
From weak to wiser men.

Solomon's Riddle.

THAT coat of mine I have put off;
How can I put it on?
This riddle Solomon got off
For men to think upon.

This riddle I will now explain,
And show you what it means,
Though it may give you little pain
As light here on it gleams.

It does refer to many men
Who claim to have the truth,
And write it down with ink and pen,
That they may teach the youth.

They started, first, to think themselves
That God the truth did give;
But changed their minds for books on shelves
That did their minds deceive.

If we were mindful of the place
From whence we now have come,
We could return without disgrace,
But now excuse we've none.

Therefore, we will these truths endorse,
And search for more besides;
Accepting each with all its force,
And trample on our pride.

For what avails if we don't have
The friendship of this world?
They cannot help beyond the grave,
Though they may hard have toiled.

And what to us if we should lose
The friendliness of men,
Or have the world us all abuse,
If we but heaven can gain?

For woe to them that now do say,
That if we then had lived
In olden times, the prophets' day,
We would not have them grieved.

Nor would we take the prophets' blood,
As many others did;
But died ourselves, to give them food,
And helped them to have hid.

How many say if we had lived
When Jesus walked the earth,
We would not then have been deceived,
But would have known His worth.

We would have followed in the way,
And learned His truths to love;
Nor would we then, like others, say
He was not from above.

But loved to sit at Jesus' feet,
And learned His precious truth;
And loved His lessons to repeat,
And teach them to the youth.

Now, when this little book you read,
And may not understand,
This timely warning then take heed,
Lest Justice may demand

That you be numbered with the class
That Jesus did condemn;
And in the Judgment say, alas,
I am of wicked men!

Question of Mortality.

THE question of the mortality of man, and that eternal life is obtained only through Jesus Christ, has been so thoroughly discussed in the publications of the Adventists, that there is left no room for doubt that the natural man is of the earth, earthy, and except a man be born again he cannot see the Kingdom of Heaven. For the Kingdom of Heaven is righteousness, and peace, and joy in the Holy Ghost, which the natural man cannot possess or understand until he is born of the Spirit and becomes a new creature. Yet I will here present a few thoughts for the consideration of the reader. "The soul that sinneth, it shall die;" then comes the question: What is a soul? God made man of the dust of the ground, breathed into his nostrils the breath of life, and then man became a living soul—that is, the man breathed, and so became a live man. Now, God says that when man's breath goeth forth his thoughts perish. Again, God says: "For dust thou art, and to dust shalt thou

return." And this would always be so, but for the promise of God that He would raise the dead.

Elsewhere I refer to the Saints who are not dead, but have been quickened into spiritual life, and have the promise of Christ, that as He lives they shall live also. He that hath the Son hath life; and he that hath not the Son hath not life; that is, eternal life. That life is in His Son. Now, if any man be in Christ, he is a new creature; old things have passed away, and all things have become new.

Paul says, "I count my body dead, and the life that I now live in the flesh is not I, but Christ in me." The Saints are one in Christ Jesus; He is their life, and as He said, "He that believeth in me shall never die."

The words *soul* and *self* have the same meaning; they are used interchangeably all through the Scriptures; not that a man *has* a soul, but *is* a soul. Man that is born of woman is of few days, and full of trouble; but he that is born of God hath life eternal, and is full of peace, joy, and hope. The natural man is of the earth, earthy; but he that is born again is of the heavenly.

I asked a Universalist on what grounds he placed his hope of universal salvation. He replied that there was in man a dread of total annihilation and a natural longing for immortality. I said, "How can a man have the dread of that which he believes impossible, or long for that which he already possesses? Your premises are contradictory."

Now, why should we seek immortality if self is

immortal already? God removed man from the tree of life, and this tree is not brought to view until the new creation, after Christ has reigned a thousand years, and sin, death, and he that hath the power of death is destroyed. God gave us the love of life and the dread of death so as to place us in a position to receive eternal life with thankfulness.

The Bible.

THE Bible is a book of truth,
That I have studied from my youth.
The more I search the more I find
The greatest treasures of the mind.
Most wondrous things are here portrayed
Of everything that God has made;
And secret things are brought to light
By watching close to read it right.
"What saith the Scriptures?" is the word
That Jesus asked of those that heard.
"How readest thou?" He asked again;
Because right reading makes it plain.

Oh, Precious Bible!

THE Bible is a precious book,
And cheers this soul of mine,
For when I in its pages look
It proves itself Divine.

Its promises are all assured
By Him who cannot lie;
And Jesus all our pains endured
To save us, though we die.

Its precepts do my heart engage,
And guide me in the way,
From early youth to olden age,
When nature does decay.

Those words of wisdom I admire,
And love to do His will;
No more than this will He require
Till death my heart makes still.

Six Classes of Created Beings.

In searching the Scriptures I find six distinct classes of beings. Including God, there are seven. And seven is the perfect number, which I will here endeavor to describe as briefly as possible:

Oh, how should I speak of the angels of God,
Who from their beginning were always so good!
They delight to obey Him, nor need they the rod
To do all of God's bidding, whatever His word.
They are holy and happy and free from all sin,
And rejoice when a sinner has turned unto Him
Who saves to the uttermost all that will come,
And of those that believe He will reject none.

Or the saints of all nations, and people, or tongue,
That are born of the spirit, who, though many, are one.
They for whom Christ died, He mighty to save
From sorrow and sin, pain, death, and the grave.

Their numbers so great that no man can tell,
Who passed through the great tribulation so well.
These are the ones for whom Christ did atone,
Who will share in His joys when He sits on His throne.

Or the servants of God, twelve times twelve thousand,
Who arose from their graves, and with Christ went to heaven.
These dead men now live, for with Him they did rise,
From the grave they arose and ascended the skies.
They sing a new song that none other can sing,
And worship the Lord, our Redeemer and King.
They follow the Lamb where'er He may go,—
Victorious now over every foe.

Or God's people—their number as sand of the sea—
Fast bound in the grave that Christ will set free.
Now all those that are living, be he Gentile or Jew,
When compared with the dead, they are very few ;
And the day is soon coming when they shall come forth
From their graves, where they sleep, to dwell on the earth ;
When the knowledge of God shall then be made known,
That they may choose life and of spirit be born.

Or of the great numbers of Gentiles and Jews,
Who hated their God, and His love did refuse.
They shall die at His coming and stay in the grave.
They refused all God's mercies—He mighty to save.
They shall turn to dust, and in dust remain
For one thousand years, and then rise again
To receive their full share of God's justice at once,
As their torments shall last for only five months,
When they shall acknowledge, like the thief on the Cross,
That they suffered justly, and that they were the cause
Of all they received of God's justice and power;
For the hail of His wrath on their heads He will shower.
They desire to die, but death will not come;
Their pains are so great that they gnaw on their tongues;
They cease not to blaspheme and to hate the Most High,
But God they must worship, and then they shall die.

Or of that singular class, the spring of all evils,
Those fallen from heaven, the Scriptures call devils,
Whom God by His power has reserved for that day
When all that is evil will then pass away.

The qualities that I have attributed to the six classes above mentioned, in their relations to the Creator, may be compared to many of the productions in the natural world. Take, for example, several

pieces of ore containing metals of different degrees of value, such as gold, silver, copper, iron, lead, and the dross which is of little or no value. The first process is to separate the metals from the ores. Now, in order to ascertain the value of these metals it is necessary that they should be assayed. So God, having created all beings by His almighty power, having endowed each with a free will, and has tested them in the crucible of experience in order to determine their worth and relation to each other. The silver represents the angels, who reflect all that is beautiful and good in the universe. The gold represents the saints, beautiful in themselves; they are as gold seven times tried in the fire. The copper represents the servants, beautiful as gold when polished, and used for the most useful and ornamental purposes. The iron represents the people, bright when used rightly, but when neglected corrodes and decays; but by the power of the chemist can be brought back to its original condition. So with the natural man, though he die and turn to dust, God will raise him up again. The lead represents the blasphemers; they are the dead weight of society, used for the most ignoble purposes and poisonous in themselves, defiling all that they touch. The dross represents the devils; they are the spring of all evils. God's purpose in them is, that He might make manifest to all the good or evil attributes of these several intelligences; for without the trials to which they have been subjected, the good or evil principle in their natures would have never been known.

Glory of God.

"The glory of God shall cover the earth as the waters fill the sea."

God made all things for His own glory, and the glory of God consists in the manifestation of His attributes, which are Power, Wisdom, Goodness, Truth, Love, Justice, and Mercy; in these He delights. Many of our race have died in despair that they might appreciate the more His power, wisdom, goodness, truth, love, justice, and mercy, and worship God intelligently.

For God says, "I will bring down to the grave all those that forget God." And again, "I will bring them out of their graves, and I will put a new heart within them, and I will put a new spirit within them, and they shall *know* that I am the Lord."

It is not to be expected that all the readers of this work will agree with me in my views of the truths of Scripture, but I challenge a fair investigation, and I am certain that if they will search the Scriptures, as with a lighted candle, they will very soon find that my position is impregnable, and be forced to admit it without controversy. God says, "Comfort ye, comfort ye, *my people*." If this work does not find a lodgment in many hearts, that are broken in consequence of the sad remembrance of lost sons and daughters who have come to an untimely end in this present evil world, and who have died without the knowledge of the truth, without God, and without hope, or even died in despair, I should then feel that

my labors were in vain. But I know that God has been my help in writing what is herein taught; that it will accomplish the purpose for which it is published. My book can be likened to a case before the Grand Jury; I have proved that I have a good case for trial, and am now before the public court; so now, bring in your witnesses, for and against, and give an honest verdict. I hope to do so myself in a future volume, but to have done so in this work would perhaps have made it wearisome to the reader.

From the Creation of Man to the New Creation of all Things.

WHEN God had made all earthly things—
The beasts, the fish, and bird that sings—
'Twas then He said, let us make man,
And let him do the best he can;
And give him power o'er earthly things
That we have made—e'en birds with wings—
That he may rule them by his will,
Our greatest purpose to fulfill.
God planted there, just east of Eden,
A lovely place—a sacred garden—
Where everything that grew was good,
To please the eye or eat as food.
God with His works was then well pleased,
And rested when they all had ceased.
He came to earth in cool of day
To hear what Adam had to say.
He told him what he must not do,
As they did walk the garden through;

And told him of the tempter's snare,
And of his subtle tricks beware.
God made man good, but free to fall,
" Yet loved him, notwithstanding all."
He knew the man was weak in nature,
Although a man of the full stature;
But God did know the devil's strength,
And that the man would yield at length;
For God did know full well the hour
When Satan would exert his power.
Now, God made man from dust of earth—
He, unlike others, had no birth,
But of full stature he did come—
The greatest work that God had done.
He placed the man in Eden's glade
To care for things that He had made;
To keep the garden, eat the food,
And there remain while he was good.
He had dominion o'er all things—
O'er beasts that walk and birds with wings.
This happy place was his delight,
And God was sometimes in his sight.
He talked with God, and God with him,
For now the man was free from sin.
He named all creatures, he so wise;
So well they're named we are surprised.
So well he understood them all—
How strange it seems that he should fall.
Ah, this first man, like all the rest,
Knew least of self, but others best.

He named his wife, but God named him,
The first man, Adam, by whom came sin.
God made the man so good and fair
That he did now His image bear.
The woman, no less fair than he,
Was taken from his side, to be
His helpmeet in those garden walks,
To please each other in their talks.
The woman was the weaker man—
This was according to God's plan—
That she, by yielding first to sin,
Should all her life submit to him.
God placed near them the tree of knowledge,
They had no need of school or college.
This tree gave power all things to *know*,
Of good and evil, *here below*.
Yet they did eat what was forbidden
Of this one tree that God had given;
For God would prove man's weakness here,
That he might *know* his God to fear.
God let the tempter come to him—
The subtle serpent, spring of sin—
To try the man and prove him true,
Or let him fall—himself undo.
The tempter came, with subtle lies,
And said, by eating they'd be wise.
And they believed what he had spoken,
For he did know their eyes would open.
Now, when God saw what they had done,
By yielding to the tempter's tongue,

He asked the man of what he did,
And why they in the bushes hid.
He said because he was ashamed,
And for the fault the woman blamed.
He asked the woman what she'd done.
She would not have the fault her own,
But blamed the serpent, who beguiled
Her willing self to be defiled.
How is it, now, that God did spare
These sinful ones, their guilt so clear?
It is because He was a God
Of mercy, gentleness, and love ;
For 'twas by this one act of theirs
That He can show them how He spares
The guilty souls that fear His name,
That they may learn to do the same.

But now the man puts forth his hand
And eats the fruit that I command
Him not to eat, lest he should die,
And with the dust again to lie.
God came to see this sinful man,
For what is done is but His plan
To prove His mercy and make known
His loving kindness, through His Son.
They thought by eating they'd be wise,
For they believed the devil's lies.
Now, wisdom is a gift from God,
And knowledge is not the same word,
For *knowing* is not to be wise,
Though it appeared so to their eyes.

He ate the fruit that God forbid,
And by this act himself undid;
For then he *knew* that he was naked,
This foolish act had made them wicked.
They feared to meet their Maker now,
And, trembling, hid themselves from view.
Now God, as He had done before,
Comes down to look the garden o'er.
They now have hid them in the bushes;
Oh, could you see their crimson blushes,
You well might know that they feared God,
For now they tremble at His word.
For God had said if they should eat
Of this one tree in this retreat,
The very day they ate thereof
Their human life He would cut off.
The day thou eatest thou shalt die.
Though all creation to me cry,
I carry out my one design,
For all the universe is mine.
If you should dare to disobey,
And act the fool while I'm away,
You cannot hide the fact from me—
There's nothing done but I can see.
God said, in eating thou shalt die.
But thou shalt *not,* was Satan's cry.
The devil was a liar then,
As he is now, and always been
The great deceiver of mankind,
Whose work it is to make them blind,

That he may lead them far from God,
To love the evil, not the good.
This sinful serpent God will use,
And let it all mankind abuse,
That they may know both good and evil,
To love the Lord, and hate the devil.

Now the dominion he has lost
By this one sin—a fearful cost—
From this fair garden they must go,
And eat their bread with sweat and woe.
The woman now submits to him,
Because she was the first to sin.
In sorrow now she must bring forth,
And do her share to fill the earth.
They, through God's mercy, did not die,
As he had said, that very day,
But spared their lives for many years
To labor, trouble, and of tears.
And sons and daughters they did have,
But one came to an early grave ;
For jealousy his brother filled,
And he was by his brother killed.
And from the earth his blood did cry,
That God did hear, for He was nigh.
He knew the crime, and criminal, Cain,
For by his hand was Abel slain.
Then God a mark did on him place,
That all would know that saw his face;
And through the earth, wherever found,
A fugitive and vagabond.

God planted there the tree of life;
Had Adam eaten, or his wife,
Their lives would be prolonged forever,
And death on them could have no power.
But of this tree they did not eat,
For as they were, they were complete.
They had no fear of death in them,
For then they had no sense of shame.
But when they'd eaten of the tree
Which God forbade, or even see,
He hastened then, with angel guard,
To watch the tree with flaming sword;
For lest He should put forth His hand,
God sends a cherubim to stand
And guard the tree and all around,
For here eternal life is found.
If he should eat while in his sins,
Eternal life in him begins.
Now, that would be a wretched state,
For mercy then would be too late;
As he is still but dust of ground,
I now can let my grace abound;
Since sin is of this earthy nature,
I'll prove my love for every creature.
So God in mercy spared his life,
To long enjoy his lovely wife;
They lived on earth for many years
To labor, sorrow, grief, and tears.

Now if God had not made a law,
How could He justly use His power

To punish man for guilt and sin,
Or e'en require that they serve Him?
It's by the law, that sin is known,
It is by sin, the law is shown.
The law is holy, just and good;
We cannot keep it if we would,
For God has proved our sinful nature,
For Jesus died for every creature.
He bore our sins upon the cross,
That we through Him regain our loss;
And now, without a controversy,
God made the law, to show His mercy;
For what is mercy but a power
To overcome a broken law,
And make the guilty free from sin
By casting all their sins on Him
Who bore our sins upon the tree,
And by His sufferings make us free.
With thankful hearts we can rejoice,
In praising Him with tuneful voice
Who saves our souls from death and sin,
That we may ever live with Him.
This mercy Christ will only give
To those who do in Him believe;
And they who will refuse His offer
Must bear their sins, and justly suffer.

Now, in the flesh a law I find
That wars against the law of mind—
It is the law of death and sin.
Oh, what a state this brings me in!

Oh, wretched man that now I am!
For when I've done the best I can
To keep God's law and do His will,
I find I am a sinner still.
Now God has sent His only Son,
In likeness of a sinful man,
And He, though holy, was made sin
For us, that we might be like Him.
Now He was made like sinful flesh,
And for sins, let the old man perish,
For in the flesh, none can please God,
But in the spirit we are good.
That is, if we are born again,
And by the law, ourselves were slain,
We have the spirit God has given
To those that are the heirs of Heaven.
It's not of works, that man should boast—
Though of all men we do the most;
It was for carnal sins He died,
That we by Him are justified.
For in the flesh dwells no good thing;
Man, by himself can nothing bring
To that perfection God requires,
For all man's work, with him expires.

God made the man, to have dominion
O'er all the things that God has given;
That man should rule them by his will,
And thus his Maker's word fulfill.
But when the man had disobeyed,
And ate the fruit that God forbade,

He lost the power that God gave him,
Because he did commit a sin.
Then Satan claimed to have the right
To rule the world with all his might,
For man had yielded to his power,
And was in bondage from that hour;
And by his scheming did acquire
The lost dominion, his chief desire.
A second Adam, God did send,
That by his power, man in the end
Should get by Him, the lost dominion,
To rule the earth, as done in heaven.
This heavenly one the tempter met,
When Satan tried Him by his net,
In subtle words of deepest guile,
This heavenly Being to defile.
Because he knew, if he should fail
In this great effort to prevail,
Or fail to cause this Man to fall,
This Man would then be all in all.
So when this Man, in forest shade,
Through forty days, and nights had stayed,
Keen hunger came, but food He'd none
Till all these days, and nights had gone.
Now Satan sought Him in this state,
And thought he could control His fate,
By tempting Christ to make stone bread,
And be by Satan's wishes led.
He tempted Him, yea, three times o'er,
As he had done the man before,

When Eden's beauty he enjoyed,
And by his subtle words destroyed;
He failed to cause this Man to fall,
And now this Man is all in all.
If man would do the works of God,
He must believe God's Holy Word;
Then he will find God's way to bless
By making Christ, his righteousness.
If we should say, we have no sin,
We would make Him a liar then;
For in the world there are none good,
As God has taught us in His Word;
But he who is led by God's spirit
Is free from sin by Jesus' merit;
For he in spirit loves the law,
But how to keep it—that is more
Than human power, or will can do.
God says we do not; therefore true.
Blest is the man whose sin is hid,
Although he does what God forbid.
He has the blessedness of him
In whom God made all pure within.
For by the law was Jesus slain
For us; or else He died in vain.
He died for all, that they who live
Eternal life through Him may have.
He rose again to justify,
That by the law, we should not die,
And be with Him who once was slain,
And come with Him in clouds again,

When people whom He makes His care,
Shall rise to meet Him in the air.
Except a man be born again,
And by the law himself be slain;
For, a new creature he must be,
If he the things of Heaven would see.
The earthly man minds earthly things;
His heart, and flesh, to the earth clings;
Nor can he rise above the earth
Till he has had a second birth.
The natural man, is but a slave
To labor, trouble, and the grave.
The highest things that he may cherish,
If he repents not, with him perish.
Repentance, is a gift from God
To those who tremble at His Word.
"In that great day they shall be Mine—
As jewels in My crown shall shine."
The fitness for this heavenly dress
It is the Lord, our righteousness;
For Jesus suffered for our sin,
That we by faith might live in Him,
And carry on the work begun
In us, till He shall say, Well done.
For God has taught us in His Word
Of blessed dead, that in the Lord
Have died to earth, but live in Him,
Because He saved them from their sin.
Sin is the cause of death to man,
But God has made a wondrous plan.

To pardon sin, and yet be just,
For those who now in Jesus trust.
It's not for works that we have done,
But that God gave His only Son,
That by His merit, He might save
Us from our sins, death, and the grave.
He that believeth, shall not die,
Though his body in the grave may lie,
The spirit lives, and shall live on,
Though worms his body feed upon.
The spirit is the inward man
That makes the flesh do what it can;
But he that is not born again,
Who failed to love a Saviour's name,
Must sleep in dust beneath the sod,
Till he shall hear the voice of God.
Some will come forth to learn His ways,
To live on earth, and sing His praise;
But others who reviled the Lord,
And did reject His Holy Word,
And did blaspheme against the Spirit,
Remain in dust, and not inherit.
Yea, sleep in dust a thousand years,
And then awake to groans and tears.

Now, Christ it is that has the key
Of death, and grave, to set them free;
For then His dead shall all come forth,
To dwell again upon the earth.
They shall grow up, as calves of stall,
For they are ransomed from the fall,
And that is all.

For then the earth shall be at peace,
For groans, and sighing then shall cease.
Each one, then, shall love the other,
As father, mother, sister, brother.
Then from Mount Sion shall go forth
The Word of God, to end of earth;
And all God's laws shall be taught them,
From temple in Jerusalem.
The earth shall rest a thousand years,
And universal peace be theirs;
The nations shall wage war no more,
For all that caused it will be o'er.

Now Christ the Lord must reign, till all the work is done,
And He will finish up all that He has begun;
For Jesus shall see of the travail of his soul,
And shall be satisfied when he shall reach the goal.
For all opposing powers will then become put down,
And all created objects will be conquered by His crown.
He'll yield the kingdom then into the Father's hands,
For every one has now complied with His commands.

Then our God will make new heavens and new earth,
And they shall far excel all things of present worth;
The past, forgotten then, and never come to mind,
And in that perfect state eternal life we find.
For then will come to man the tree of life again,
Because the sting of death in him is surely slain.

For God, He was too wise the tree of life to give
To man, with blinded eyes, lest he should eat and live ;
Until, all possibility of people's doing wrong
The Lord has changed forever, and made His creatures strong.
For now we all can eat, and on the Lord rely,
And in this perfect state, we need not fear to die.

We seek a house not made with hands,
One far beyond this sphere,
Where perfect souls, and angel bands
With Christ, the Lord, appear.

One far removed from mortal view,
That Jesus has prepared
For those whose spirits are made new,
Whom God in mercy spared.

Thus we have passed from death to life,
And have been born again ;
We are the bride, the dear Lamb's wife,
Who for our sins was slain.

The whole creation groans to see
That happy future yet to be,
When God shall all His word fulfill,
And all creation do His will.
The sons of God will then be known,
For they will sit on David's throne ;

To reign with Christ a thousand years,
When truth, and love shall banish fears.
Yes, Jesus waits to see the time
When He shall come to banish crime,
And fill the earth with joy, and peace,
That light and knowledge, may increase.
The millions that now sleep in dust,
Who knew not God, but yet did trust
That after death they would come forth,
When sin is banished from the earth,
And then, obey the voice of God,
Though now they sleep beneath the sod.

What Shall I Do with Jesus?

His name shall be called Jesus,
The sweetest human name;
And by His name to teach us
That it was to save, He came.

What will you do with Jesus,
Who is called Christ the Lord?
Who came on earth to free us
From sin's accursed load.

Will you believe in Jesus,
Who died that we might live,
And from our sins to free us,
His perfect peace to have?

Will you despise this Jesus,
  Who wore a crown of thorns,
And suffered death so tedious,
  With scoffs, and jeers, and scorns?

Or, will you look to Jesus
  To bear your sins away,
And so be numbered with us
  Who sing His praise to-day?

I trust in none but Jesus
  To save me from my sin;
For Him my love increases,
  And I rejoice within.

I love the name of Jesus;
  It is the sweetest name—
The best that God could give us
  To show for what He came.

We come to God, through Jesus,
  The Life, the Truth, the Way,
Who by the spirit leads us,
  While here on earth we stay.

There is no name but Jesus
  To save us from the fall;
And He will never leave us
  While we on Him do call.

For He did live in glory
Before He came to earth.
O ! how we love the story
Of His most humble birth.

What is Man, that Thou art Mindful of Him?

Man by nature is a worm ;
If touched by rudeness, he will turn ,
He crawls and feeds, for so he must,
By sin he dies, and turns to dust;
And yet he dies in expectation
Of life again by resurrection.
What God has promised unto all
Who've lived on earth since Adam's fall,
If in this life he has well done,
And only sinned against the Son,
He then will find his sins forgiven,
And live, and learn the way to heaven.
But in no case shall he inherit
If he blaspheme against the Spirit.
And painful will his case then be
Till he to Christ, has bowed the knee;
For God has said the time will come
When every name shall praise the Son;
He must his Maker glorify,
And of the second death will die.
The worm that lives out all its days,
And has been true to nature's ways,
Finds ample means itself to keep
In folds of comfort in its sleep.

And when the blessed sleep is o'er,
On wings of beauty it will soar,
And taste the sweets of many a flower
That blossoms in the sunny hour.
So is the man who's born again,
When his frail flesh aside is lain,
He sleeps, but not in any tomb,
In conscious waiting, till He come.
Although he has not sung the song,
His cry is still, "O Lord, how long!"
The answer is, "Yet longer rest,
Till the full number of the blest
Have through the tribulation come,
When they shall reign on David's throne."

A man in his natural state, is the most helpless, and dependent of all creatures, in all that contributes to his physical wants, and his mental, or spiritual needs. Paul, the Apostle, says of himself, "I am nothing;" that is, less than a worm. Self-preservation is said to be the first law of nature; man will defend himself against everything that tends to destroy his life, or interfere with his happiness. If he be born again, and have the spirit of Christ, which is not of this world, he would then be like his Master, who, when He was reviled, reviled not again; or, like the disciples of old, who counted it all joy at the spoiling of their goods. For the very fact that the world, the flesh, and the devil are against us, is a proof that we are Christians.

"Dust thou art, and unto dust shalt thou return."

I have stated here that everything returns to its source, the body to the dust, and the life to the God who gave it.

Christians are born of God, and are from heaven; and when they put aside this earthly tabernacle, they ascend immediately to Christ, where they rest from their labors, and will come with Christ, when He shall come in the clouds of heaven.

The Christian, is already raised because his natural man, was slain by the law. His body is dead, because of sin; his spirit is alive, because of righteousness. Sin kills, but holiness keeps alive. "God giveth it a body, as it hath pleased Him." "Our house which is from heaven," and we will come with Him, when He comes, to call His own people from the grave, at the first Resurrection.

"The hour cometh, when they that are in their graves shall hear His voice, and they that hear, shall live. Marvel not at this, for the hour cometh when all, that are in their graves shall come forth."

Now, it is beyond a doubt, that when our Lord spoke of these things, He had reference, to two distinct resurrections, which are spoken of by John in the book of Revelation: "Blessed is he that hath part in the first resurrection; for on him the second death hath no power. The rest of the dead live not again until the thousand years are finished." John says: "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him

a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him that he should *deceive the nations* no more till the thousand years should be fulfilled ; and after that he must be loosed for a little season."

It is evident to me that this prediction of the Apostle John has reference to the unraised dead, and also to those who refuse to accept eternal life on the terms of the Gospel; which will be taught in its fullness during the reign of Christ, with His saints, on the earth for a thousand years. And the second Resurrection is not spoken of, because those that are to be deceived, include both these classes. Then, at this time, when the thousand years are finished, God will visit on them, the righteous judgments predicted in His Word ; when they shall be tormented for five months, and gnaw their tongues for pain ; but will acknowledge in the end, like the thief on the Cross, that they suffered justly. I intend to treat this subject, more at length in future pages.

How Is It, Now, that Jesus Died?

"Death is the wages of sin. How came it that Jesus died? For He was holy and harmless ; the Lamb of God, without spot or blemish."

How is it, now, that Jesus died,
And that His body they did hide
In sepulchre of solid stone,
And watched by soldiers of old Rome?
It was because He broke a law
That God had made long time before,

That He who walked with foolish men
Must die and in the dust be lain.
How is it now He broke the Word?
It was by calling for a sword,
For when He called, this they did do,
Not only one, but they got two.
The law is plural, as in schools
Is taught, not fool, but that of fools.
For if they had but got the one,
The law would have no power upon
This holy Being God did send
To save us from a dreadful end.

One shall not die for others' sins,
  But for his own must die;
Although he be God's only Son,
  He cannot death defy.

For if He should here break a law,
  To walk with foolish men,
Himself must die and be no more
  Until new life begin.

The law says that a companion of fools shall be destroyed (in the plural number). Now, it is a significant fact that Jesus used only the singular number in His call to the disciples, which goes to prove that He Himself did not break the law. He called for *one* sword, but the disciples brought *two;* by which act He was brought under the law. Otherwise He could not have died.

"And He said unto them, when I sent you without purse, or scrip, and shoes, lacked ye any thing? And they said, nothing. Then said He unto them, but now, he that hath a purse, *let* him *take* it and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in Me. And he was reckoned among the transgressors: for the things concerning Me have an end. And they said, Lord, behold, here are two swords. And He said unto them, it is enough." — ST. LUKE, xxii. 35–38.

"When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?"

"And one of them smote a servant of the high priest, and cut off his right ear."—ST. LUKE, xxii. 49, 50.

"The soul that sinneth it shall die."

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth, according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—JAMES, ii. 10.

"For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them."

"Christ hath redeemed us from the curse of the law, He being made a curse for us; for it is written, cursed is every one that hangeth on a tree."—GALATIANS, iii. 13.

Enoch it was that walked with God,
And did agree with all He said;
He was the only perfect one
Of all our race beneath the sun.

This Enoch God did take to Heaven,
To learn the truth that He has given;
Nor will he die while ages roll,
Because no sin came o'er his soul.

Yet, of all men of woman born,
There was no greater man than John;
God leaves him in his grave to rest
Till Jesus comes to raise the blest.

But those who now believe in Him
Who came to save them from their sin,
Have won the victory o'er the grave,
For now eternal life they have.

"Of all men born of woman, there was none greater than John the Baptist; and he that is least in the Kingdom of Heaven is greater than he." Now, what is the Kingdom of Heaven? The Kingdom of Heaven is righteousness, peace, and joy in the Holy Ghost, which no man possesses until he is born again. John says: "I am from beneath; He that cometh after me is from above." John was of the earth—earthy. He heard from the outward ear. He was not born again, for the Holy Ghost was not yet given. It is by the Spirit alone that man is quickened into spiritual life and becomes a new creature. He has the witness in himself that he is born of God, and has passed from death unto life eternal in Christ Jesus our Lord.

Even Peter, after he had followed the Lord and sat

at His feet so many years, and learned of Him who spake as never man spake, was admonished by the Lord, saying as follows: "When thou art converted, strengthen thy brethren." This makes it clear that up to that time we know that Peter was not converted. But after the ascension of Christ, the Holy Ghost descended upon them according to the promise made to them. They then found themselves possessed of a power which they never had before; and this to them was the evidence that they were converted.

"For as many as are led by the spirit of God, they are the sons of God."

But John sleeps in the dust, awaiting the restitution of all things by Jesus Christ, when the kingdoms of this world shall become the Kingdom of our Lord and Saviour, Jesus Christ.

When the saints who are the sons of God and heirs with Jesus Christ, will sit on David's throne in Jerusalem, and reign with Christ a thousand years. John the Baptist is dead, and awaits the Resurrection. "But he that liveth and believeth in Christ shall never die."

Christ says of Peter: "Thou art Peter, and upon this rock I will build my Church, and the gates of Hades (death) shall not prevail against it." Therefore Peter lives and is numbered with those the Apostle Paul says are ministering spirits to them that are heirs of salvation.

All live to God, whether he sleep in dust or sleep in Jesus. They that sleep in dust shall awake, and they that sleep in Jesus God will bring with Him.

Now, God has made us certain rules,
To guide our lives from death ;
If man will keep himself from fools,
Death cannot take his breath.

The fathers ate the heavenly food
That God did send from heaven,
And they who ate pronounced it good
As any God had given.

Although they ate this heavenly food
That God in mercy gave,
They murmured yet, nor understood,
And they came to the grave.

For if he violate the law
To walk with foolish men,
Himself must die and be no more
Until new life begin.

Death hath no power where sin is not,
Nor can he raise his arm
To strike us down or cause a blot,
Or even cause alarm.

In Jesus Christ there was no guile—
Himself did do no harm,
But others' sins did Him defile
When He stood looking on.

The greatest pains that Jesus Christ endured
Were that our salvation might be secured ;

'Twas not as malefactor He on the Cross was nailed,
But in Gethsemane, where justice Him assailed.
For all the pains of flesh or heart combined
Are not compared with tortures of the mind.
A wounded spirit—who can bear the shame!
For none can come to this but is himself to blame.

Individual Responsibility.

Dr. Doddridge says: "The eternal salvation of one soul is of greater importance and big with greater events than the temporal salvation of a whole kingdom, though it were for a space of ten thousand ages, because there will come up a point—an instant—in eternity, when that one soul shall have existed as many ages as all the individuals of a whole kingdom, ranged in close succession, will, in the whole, have existed in the space of ten thousand ages. Therefore, one soul is capable of a larger share of happiness or misery throughout an endless eternity (for that will still be before it), more than a whole kingdom is capable of in ten thousand ages."

How can this reasoning be true and in accordance with Scripture, which says, "That which a man sows that shall he also reap; and he that has done little shall be punished with few stripes, and he that has done much with many stripes"? But according to Dr. Doddridge, the punishment of each will be more than for the sins of the whole.

If a company of one thousand persons owed me one thousand dollars, and I should collect one thousand

dollars from each, would that be just? Or, if one of the company owed me one thousand dollars—the result of a private transaction—would it be just for me to hold the company responsible for the debt of the individual? God says, "He that doeth the wrong shall suffer for the wrong."

Their punishment He'll not extend,
And in five months it all will end;
Then they shall all be free from pain,
And worship Him that once was slain.

The Question of Eternal Torment Answered.

How strange it is that men should teach
Errors when truth is in their reach,
That Adam, in a thoughtless moment,
Did that which brought eternal torment.
That for one sin God would demand
That man should be forever damned
To an eternal lake of fire,
Where he should weep, but ne'er expire.
Or that the wicked all must go
To an eternal world of woe,
Where hope ne'er comes while they have breath,
And *Justice* would deny them death.
Such doctrines make my blood run cold,
To hear such falsehoods by men told.
Heathen mythology is the source
That gives these doctrines all their force.
The Bible teaches no such thing,
For words to prove it they can't bring.

There is not a word to teach the same
From the beginning to amen.
If I believed my sins demand
That I, for sin, by God's command,
Must suffer on eternally,
Then how could I to Jesus flee,
As all His sufferings were in time,
Not for His sins, but were for mine?
And as His sufferings had an end,
Then others' will, you may depend.

This question does not admit of argument. The Bible contradicts from first to last the theory of eternal torment, and teaches that the soul that sinneth, it shall die, and that those who, after having been enlightened, do despite the spirit of grace by refusing God's terms of eternal life, will not escape the second death. Eternal life is the gift of God to those who seek. No man is compelled to live eternally, for God will have all men come to a knowledge of the truth to be testified in due time—God's time—either in this life or in that which is to come again at the first resurrection, when all the people who are raised will have an opportunity to accept or refuse God's gracious offer, on the conditions provided in the Scriptures. But woe to them, who, after having come to a knowledge of the truth, turn away; for it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, if they fall away to be again re-

newed unto repentance; seeing that they crucify to themselves the Son of God afresh, and put Him to an open shame. "If we sin *willfully*, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall *devour* the adversary. He that despised Moses' law, *died* without mercy under two or three witnesses. How much sorer *punishment*, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace.

"It is a fearful thing to fall into the hands of the living God; bless the Lord, that He refuses none; and will accept of all who will accept Him. *Whosoever will, let him partake of the water of life freely;* but woe unto him that will not, as Jesus said in a parable, 'Take these, that will not have Me to reign over them, and *slay* them before Me.' 'O Ephraim, thou hast destroyed thyself.'

"At the name of Jesus every knee shall bow, 'and every tongue confess to the glory of God' the Father. 'And I, if I be lifted up, will draw all men unto Me.' There is not a being in the universe but must worship Jesus Christ; if not for His love, then for His justice, and His power. Of course this will include blasphemers. Their worship will be of short duration; they are like the night-blooming cereus, of all plants the meanest that ever grew; like themselves, it scarcely shows signs of life. Some people doubt the

existence of these beings. Every bud blooms at the same hour, while sin is but for a time, showing that they all worship at the same time. It blooms in the night, like their deeds of darkness. Observe here, that it blooms in the night, not for children to see; they are supposed to be asleep. Not in the presence of the people are they punished, but in the presence of the saints, and all the holy angels. The people know nothing of the conflict that saints and angels have had with these beings. Its bloom, the grandest flower on earth! What a sight to behold God's enemies worshiping Him! Its fragrance accords with its beauty; their worship will be sincere. Like the flower which has no sooner bloomed than it begins to fade, becoming, long before a rising sun, a withered, noxious thing; so will their worship be of short duration. But what an awful spectacle for saints and angels to behold! When the Book of Life is opened, and their names unwritten; when they shall be cast into a lake of fire, which is the second death; when they shall be as though they had not been. They hated God, and loved death. They get what they loved; but they could not die until God had fulfilled all His purpose in them.

They are to be punished in the presence of the saints and all the holy angels. It is not at all likely that we will witness their pains. Their greatest punishment will be for them to be compelled to bow down and confess their sins, acknowledging the justice of their punishment, and the power, wisdom, and truth of God.

The past shall be forgotten then,
And never come to mind;
To be as though they had not been,
For none their place shall find.

The greatest human pains that justice will demand
On people that will not comply with God's command,
Are not that they should gnaw their tongues for pain,
But that they worship Him who for their sins was slain.
He who has wronged his neighbor in this world,
Or taken that for which he hard hath toiled,
Must yet bow down, and there his sins confess;
For he who's wronged this way will yet redress.
If man for sin away from God could hide
In dungeon dark or in the deep abide,
And fail to stand before his Maker, God,
Then would all justice fail, as written in the Word;
But sure as God is true, so justice will not fail
To place each wicked man in God's own righteous scale.
For God the record has not failed to keep,
And what a man doth sow, that shall he also reap.

"That Day of the Lord."

It is generally taught that the coming of Christ will be without warning of any kind; that men will be following their usual vocations—away from the family fireside or in the land of the stranger—when in a moment, without any preparation, he is to be

stricken down and cut off, "with all his imperfections on his head."

It cannot be possible that a wise and beneficent Creator intends to deal with us poor mortals in this summary manner. If this were the case, life would be terrible indeed, and our stay on this earth attended with constant dread and untold miseries.

This I deny with all the emphasis that can be put in words. Due reflection and sufficient preparation will be accorded by his Maker to fit man for his final end.

I will now endeavor to show, on the authority of the Scriptures, that there is a period of about four years from the close of the Christian era to the coming of Christ. This era, unlike the present, is not an era of faith, but of knowledge; for God says: "In that day ye shall *know* that I am the Lord."

I will now attempt to give the evidence from the Scriptures on which I base my convictions. That which I have here stated is the order in which they will come to pass; and from the commencement of these events to the coming of Christ is 1,335 days. DANIEL, xii. 12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." As no man could live that number of years, it must be days; and the events which follow, taken in their regular order, would consume that length of time.

Our Lord says that immediately after the tribulation of those days, "the sun shall be darkened and the moon shall be turned into blood." Joel says, "the sun

shall be darkened, and the moon shall be turned into blood, before that great and terrible day of the Lord.

The tribulation has reference to the experience of the Christians, who, through much tribulation, enter the Kingdom. This word "tribulation" always refers to the Christians; the ending of the days of tribulation is also the ending of the Christian era, and is, at the same time, the beginning of "That Day," which, as I said before, will cover 1,335 days.

The first event is the darkening of the sun, and the turning of the moon into blood. The darkness will continue until the third day; and in that night the Christians will be taken away, to meet those gone before, and to partake of the marriage supper of the Lamb. Moreover, in that night, God will send His Angels, who will gather such as He counts worthy, and hide them in His pavilion, so that all the tribes of the earth shall mourn, except the Jews, who will be passed over. Their mourning will not be so much because they have lost their dear ones, as their belief that God has forsaken them.

Then soon the saints will return to the earth, to preach the truth, with power, when there will be such a revival of religion, that it will seem as if the whole world was being converted—there will be so little opposition. These converts, with their dear ones, God will hide in the wilderness, where He prepares a place for them. And He will feed them there for the space of three and a half years, or twelve hundred and sixty days. Allowing seventy-five days for the revival and hiding, we have, with the 1,260, 1,335

days. God says: "I will shake the heavens, and the earth shall remove out of its place."

This, I believe, will be the cause of the darkness; and also, the cause of the removal of the Atlantic Ocean, causing all the rivers that run southward, and to the Atlantic in this country, to dry up. Then the Jews will return to their own land by a highway that will be prepared for them. Where is now the Atlantic Ocean perhaps a railroad will be built, because the people will have little else to do.

I believe that the crossing of the River Jordan, and the Red Sea, was intended not only to deliver them out of Egypt, but also as a sign unto them of their delivery from all lands.

The Roman Empire is yet to rise in the glory of the kingdom; but its glory will be brief. How this is to be brought about, I will endeavor to explain.

I believe that, just before the preceding events, there will be a great commotion among the Mohammedans; that they will rise *en masse* to establish themselves against all opposition, and numbering about two hundred and fifty millions of people, they will beat their ploughshares into swords, and their pruning-hooks into spears; and the weak will say they are strong, and will come to the Mediterranean Sea, and attempt to overrun Europe, as in the days of Mohammed. Then the armies of all nations will assemble to meet these rising hordes. When they are assembled, the sun will become darkened, and the moon withhold her light. In that night the voice of God will be heard among them, telling them what to

do, and pleading with them for His own land, Palestine. When the darkness has passed away, they will miss some of their friends, as others have; and they will hear of the state of things among the nations, how, that no king cares for his crown, or prince for his place; because of the mourning throughout the earth.

Then these armies here assembled will obey the instructions that they received from the voice in that night, which will tell them to combine all their forces, and establish a universal monarchy, consisting of ten kings, and seven persons, representing the different religious classes of the world. These will be all of one mind; they will give up Palestine to the Jews, and aid them in the return to their own land. This empire will seem so permanent, that peace will be universal. But soon a being will rise up with great power, who will exult before the people at the greatness of this empire; and causing the people to make a great image, and inducing them to bow down and worship it. He will give it power to speak in great swelling words, making them to have a mark in their hands, or in their foreheads, so as to show their belief in, and willingness to serve this monarchy; and they will be forbidden to either buy or sell to any one without these marks.

The saints, after having gathered the Church into the wilderness, will, like a great army, march around the world; their ranks reaching from the north to the south, so that nothing can escape them. They will lay the land desolate, and destroy the sinners

thereof out of it. Before them is as the Garden of Eden, but behind them is a desolate wilderness. Their work is to bind their kings with chains, and their princes with fetters of iron. "This honor shall have all His Saints." Many will refuse the mark, and, by the grace of God, get the victory over all their enemies, and be hidden with those in the wilderness, together with those converted immediately after the dark day, so frequently referred to in this book.

The Day of the Lord.

THE day is at hand which the prophets foretold,
And the Scriptures fulfilled, which were written of old;
When the sun shall be darkened, the moon turned to blood,
For the time is soon coming—the great day of God—
When darkness, and blackness, shall cover the earth;
Men shall cease from their labors, their music and mirth,
And people, as blind men, shall grope in the gloom,
For God in His anger shall point to their doom.
Then two in one bed, and but one shall be taken,
And the other remain, that God has forsaken;
Or two at a mill, perhaps, grinding the corn—
The one shall be taken, the other shall mourn;
Or two in a field—one is taken away;
The other, poor sinner, in darkness must stay,
To cry in his anguish, "How I hated instruction!
And now I am left to my utter destruction."

The harvest is past, and the summer is gone,
And the sinner at last is exposed to the storm.
So he cries in his anguish, "My soul is not saved;
He has left me to perish by the sins that I craved.
The harvest is past and the summer is ended,
And I am not saved, as I had intended.
His mercy's clean gone, and I, in despair,
Now cry unto God, who refuses to hear!"

The above lines were written to show the state of mind in which they will be who are not taken in that night, when God shall visit the earth with darkness. These will find that God will fulfill His promises; that their mourning shall be turned into joy, and that "weeping may endure for a night, but joy cometh in the morning." Or this: "In a little wrath I smote thee, but with great kindness will I gather thee." The saints, who will be taken in that night, will in a few days return to this earth again, with all those that have gone before, to bind the hearts of children to parents, and parents to children, lest He come and smite the earth with a curse, saying, "This is that which is spoken by the Prophet Joel, and in the language of Zephaniah: 'Gather yourselves together—yea, gather together—O nation not desired. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you—seek ye the Lord, all ye meek of the earth which have wrought His judgment. Seek righteousness, seek meekness. It may be ye shall be hid in the

day of the Lord's fierce anger.'" These words "may be" are equal to a promise, as there is no chance with God. And the saints, which no man can number, will preach the truth with power. God shall pour the latter rain upon men, when there shall be converted unto God a nation in a day.

These God will hide in the wilderness, and feed them there, for three and a half years, during which time He will visit the earth, with judgments and destruction of ungodly men. Then He will come in clouds of glory, and all His saints with Him; and these hidden ones will say: "This is our Lord! We have waited for Him." And all the Jews who have been gathered to their own land, who are not slain by the brightness of His coming, will say: "Blessed is He that cometh in the name of the Lord."

Things to Come.

WHO will keep the keepers now?
Or will they cause all men to bow?
For with their arms they have the power
To crush the nations in an hour.
There are ships enough in Egypt's waters
To make the nations call for quarters;
And if they had it in their mind,
They could all powers in Europe grind
To powder by their force of will,
And make all kingly powers be still.
I think this way our God has planned
To visit judgments in the land.

A day of darkness then will come,
When God will visit every one,
And take away from each abode
One or more of those they loved;
And take of people not a few,
But not of him who is a Jew.
And in that night the voice of God
From Palestine will then be heard;
He'll plead with them for His own land,
That all the Jews again may stand
In and around Jerusalem,
When God all nations shall condemn.
These mighty powers will then combine
And force all nations into line.
For Rome must yet come into power
And have her judgments in an hour;
And they shall there to idol bow,
And have His mark in hand or brow.
Great Russia yet will occupy
The lands that east of Egypt lie,
For God will drive them all away,
When Israel shall return to stay.
These wonders last about four years,
When all the troubles and the tears
That then shall come upon the earth,
On lowly or on noble birth.
A story that the Scriptures tell,
Are troubles worse than e'er befell
The world! since God our race has made,
Or seen on earth, where man has stayed.

The foregoing lines were written some four years since, and are prophetic of events that have recently transpired. This, added to the short paragraph relating to Russia, may interest the public.

This Being, that I speak of, I think is none other than the devil, manifested in the flesh, and appearing in the form of a man, who will show himself in Palestine, after the return of the Jews, to claim to be God; and set himself up to be worshiped as God.

Then he will be confronted by two men dressed in sackcloth, Moses and Elijah. Both these men will do miracles in the sight of the people. This Being will do the same wonders that Moses and Elijah do, in order to confuse the minds of the people. This will continue for three years and a half. During this time, there will be no rain upon the earth; consequently there will be no work to do—"the land will enjoy its Sabbaths."

In twelve hundred and ninety days from the day of darkness, this Being will set himself up in the temple as God. But he is none other than the "abomination of desolation," spoken of by Daniel the prophet, who will cause these two men to be put to death, and leave their bodies in the streets, unburied. After three days they will rise on their feet, much to the alarm of the people. Then Christ will be seen coming in the clouds, and these two men will ascend to meet Him, with all His saints who come with Him.

Many of the incorrigible Jews will be slain by the brightness of His coming; and Satan will be bound and hidden for a thousand years. The people will

say, "Blessed is He that cometh in the name of the Lord!" The hidden ones will cry, "This is our God; we have waited for Him!" And they, with the Jews, will be caught up to meet Him in the air. Then God shall exalt every valley, and bring down every hill; make the crooked places straight, and the rough places smooth. His dead will come forth, at this the first resurrection, when the law shall go forth from Mount Zion, and the word of the Lord from Jerusalem. The rejected shall remain in their graves one thousand years, at the end of which time, they, with Satan, shall come forth, to receive punishment for their sins, as I have said in another place, and will bow down, and worship the Son, and will then die the second death, and become as though they had not been. Then God will create all things new. "The past shall not be remembered, or come into mind." Now, Christ will reign with His Saints a thousand years on David's throne in Jerusalem; while heaven is His throne, the earth is His footstool, and He "will make the place of His feet glorious." "There is a glory of the earthly, and a glory of the heavenly; he that overcometh, shall inherit all things," which include both the heavenly and the earthly.

And when the Jews shall see the sight
Of Jesus coming in His might,
Then seven thousand shall be slain,
To turn to dust, and there remain
Till the one thousand years are o'er,
When God on them His wrath shall pour;

And these blasphemers take their part
With those that gave not God their heart.
But blessed are they that God shall spare
To rise and meet Him in the air.

When they shall say, "Blessed is He that cometh in the name of the Lord."

Blessed is He that Waiteth and Cometh to the 1,335 Days.

In the book of Daniel I find these words, which I propose to briefly explain:

"And He said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end.

"Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.

"And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

This abomination of desolation is no other than the devil incarnate, who, after twelve hundred and ninety days, will set himself up in the temple and exalt himself above all that is called God, or is worshiped. Now, allowing about forty days for his exaltation and worship, we have 1,335 days.

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

"But go thy way, Daniel, till the time of the end be; for thou shalt rest, and stand in thy lot at the end of the days."

From this it appears plain to me that Daniel was to

die, or sleep in the grave, until the first resurrection, and that these prophecies were sealed until the time of the end. We are now living in the days when these things can be clearly understood, as we already know many of the prophecies to have been fulfilled. We are living in that age predicted by the Apostle Paul, when men having itching ears, should set up for themselves teachers who would set at naught the truth and preach things that were pleasing. He also said that in the latter times men should give heed to seducing spirits and doctrines of devils (*modern Spiritualism*). For God says: "I will send upon them strong delusions, that they may believe a lie who receive not the truth, but have pleasure in unrighteousness."

In this connection, I quote from the 24th chapter of Matthew, third verse: "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Jesus answered these three questions, but it appears that the disciples misunderstood Him. They inferred that the end would take place in that generation, because Jesus said, "This generation shall not pass away till all these things be fulfilled." Whereas, the answer which Christ gave was to the first question, which related to the temple and to the words "*these things.*"

Before proceeding further, I refer to the prophecy of Daniel, where he asked, "What shall be the end of these things?" and in a question before this, "How

long shall it be to the end of these wonders?" The answer is: For a time, times and a half. It has been proved beyond question that this means 1,260 years.* If we take the date of any event of the Church of Rome, and add 1,260 years, we will have a corresponding termination. Daniel did not ask when the end would be, but the end of "these things." Now, the disciples had said to Jesus, "See all these things," referring to the temple, which He said should be destroyed. And their reply was: "Master, when shall these things be?" To which Jesus answered: "This generation shall not pass away till all these things be fulfilled." But in consequence of Matthew writing this answer last, it was supposed to cover all the questions. In reply to the second question, Jesus said, "Then shall appear the sign of the Son of Man in heaven" (meaning in the skies).

This was to be the sign to all people that the day of the Lord was at hand. When the sun shall be darkened, and the moon be turned to blood, or withhold her light—that was to occur immediately after "the tribulations of those days," which, it is clear, was intended to apply to all Christians, from the outpouring of the spirit at Pentecost until the sign which was spoken of to the disciples appeared. All of the events here alluded to were to come to pass between the sign and the coming of Christ. Joel tells us that "The sun shall be darkened and the moon shall be turned into blood *before* that great and terrible day of the Lord." This day of the Lord does not consist of a

* See page 135.

single day, but a period of 1,335 days, or nearly four years; and the darkening of the sun will continue until the third day. In that night the saints will be translated from the earth to the presence of Christ. And the Lord will send His angels to select from every family *one* or *more*—the Jews, who will be passed over, excepted. Then shall the tribes of the earth mourn, not because they have lost their loved ones, but because they believed God had forsaken them, and that they were doomed to destruction; and in despair they cry, "The harvest is past and the summer is ended, and we are not saved." It is then that they discover that the Jews had been passed over, and had no occasion for mourning. Then ten men shall take hold on the skirts of a Jew, saying, "We will go with you, for we have heard that God is with you." "And they shall be loved of all they that hated them." In a little while the saints shall return from heaven, "to bind the hearts of children to parents, and parents to children."

"When there shall be converted unto God a nation in a day. (ISAIAH, xxvi. 20, 21.) "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For behold—the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain." Those converted at that time are represented in the Revelation (although this passage may have other meanings), and it is to these, I believe,

that it has reference. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days" (three and a half years). Therefore I believe, that these people will be hidden out of harm's way, where God will provide for them, while He visits His judgments on the nations; and there they will remain until Christ comes in the clouds with all His saints. Then shall they say, "This is our God; we have waited for Him."

Now, allowing seventy-five days for their gathering and hiding, with 1,260 days for their waiting, we have 1,335 days. These are the blessed ones who wait until the ending of the 1,335 days; but the saints wait until the beginning of the 1,335 days.

The word *sacrifice* is an added one, and should be omitted; "from the time that the daily shall be taken away," because there are no more sacrifices during the Christian era; our Lord, having been made a sacrifice for us, "there remaineth no more sacrifice for sin."

In the Lord's Prayer, we are taught to ask for our daily bread. The Christian dies daily. He offers up spiritual sacrifices daily, and that is the "daily" that will be taken away; his prayers will then be exchanged for praise; he is now renewed day by day, so that the word "daily" means the Christian era.

And, as written by the prophet Daniel, the taking away of the "daily" is only another term for the closing of the Christian era, which ends at the dark days. And the 1,290 days commences at the same time with the 1,335 days. This abomination of desolations is

none other than the devil incarnate. "Woe to the inhabitants of the earth, for the devil has come down among you; and knoweth that he hath but a short time." This is the one that Christ speaks of as standing in the holy place: and the same one that Paul speaks of as exalting himself above all that is called God, or is worshiped. Now, allowing 40 days,—probationary number,—for his reign, and 1,290 from the setting up of the abomination, we have about 1,335 days.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days."—Rev. xi. 3. These persons I believe to be Moses and Elijah, who, after the return of the Jews, will appear in Palestine clothed in sackcloth, to preach to them for three and a half years, confronting the devil and performing miracles, displaying powers superior to his, and teaching the people all that is essential to their welfare. Now, allowing 75 days for the return of the Jews, and 1,260 for the two witnesses' prophecy, we have 1,335 days. Therefore, from this and other evidences, I conclude that a period of about four years would elapse from the sign to the coming of Christ with all His saints. And I have no doubt, that within this allotted time, God will bring to pass on the earth all that was foretold by the prophets.

I believe that Moses and Elijah were both translated, from the fact that they both appeared with Christ on the Mount, when Jesus was transfigured. Elijah, it is certain, was translated. And, as Moses wrote the first five books of the Bible, he certainly did

not write the last chapter of Deuteronomy, where it speaks of his death.

They are God's two witnesses; one of the law, and one of the prophets. A witness must not give hearsay testimony, but testify only to that which he knows. They knew, because they had seen Him before He came into the world; and, as they are yet to testify to this fact, they came to see for themselves, not that they doubted, but in order that others might believe.

Restitution.

He every valley shall exalt,
And every hill bring low;
And bring down every mountain-top,
Where silent waters flow.

He all waste places will restore,
And let the bond go free;
For sickness, then, shall be no more
On earth, from sea to sea.

This is the land of promised rest,
That God to man has given;
Where Abraham's seed the nations bless,
But 'tis not that of heaven.

For heavenly things no man can know,
But by the Spirit given;
His mind is held to things below,
Till he is born of heaven.

Eye hath not seen, nor ear hath heard
What God has made for them
That trusted in His Holy Word
For things laid up in heaven.

For they that to His work are called
Are now in Christ the chosen;
They are pilgrims in the world,
And seek a house from heaven.

For when their full of time shall come,
That God to them has given,
They pass from earth to heaven, their home,
To come with Christ from heaven.

To bless the people on the earth
That God to Christ has given,
That they may have a second birth,
And be prepared for heaven.

I have often been asked the question, "Of what use is the Temple?" It stands as Christ on the earth. "If any man be in Christ he is a new creature." So must a man be in the Temple, to be born again and become a new creature. Spiritual things are spiritually discerned, and the natural man perceiveth them not, because they are spiritual. A man may know a great deal about God, but he cannot know God until he be born again; he may know much about the Gospel, but he must have the experience of its power in order to possess it.

The Temple Worship After the Restitution.

THY Temple on the earth shall stand
Again upon the promised land;
For this is what our God hath said,
That thy foundation shall be laid.
Then they shall come from east and west,
Of all the nations God has blessed,
From north and south shall they come here,
All they that learn their God to fear.
If any nation do not come,
Then they shall not be rained upon;
Their fields shall want the needed rain
Till they shall turn to God again.
They shall come up, yea, once a year,
That they the Word of God may hear,
And they will come with songs of joy,
To serve the Lord, their best employ.
They shall pass through the gates of gold,
As people did in days of old;
But not as they, with blinded eyes,
But taught of God, and therefore wise.
Some shall pass through the outer court,
Where Jew and Gentile do resort,
To inner court, where they shall learn
God's wondrous truth and love to man.
Then they will go to upper rooms,
And see the tables, knives, and tongs,
The proof that Jesus died for man,
According to the wondrous plan.
Then those that in these rooms assemble
Cry, "The Lord is in His Holy Temple;

Let all the earth keep silence now,"
While we before our God do bow.
They worship Him with one accord,
And there confess that *Christ is Lord.*

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Then they go up the winding stairs,
For love has banished all their fears;
They turn, they turn, and turn again,
And bless the Lamb that once was slain.
Now they come to an upper room,
The holy place, but not a tomb;
From here again they ne'er go forth
To dwell with men upon the earth.
For they that come within this dome
Shall pass from thence to heaven, their home;
But, like the saints, go back and forth,
To visit men upon the earth.
As angels then they will come down,
To bless the ones God calls His own,
And make them meet for His abode
By teaching them God's holy Word.
For as the angels they shall be,
They are the pure their God shall see.
These are the truths in Scripture written,
Men shall see angels come from heaven.
This work goes on a thousand years,
When God will wipe away all tears.

The Throne of David.

When Christ has reigned a thousand years
On earth and David's throne,
A new creation then appears,
When God shall reign as one.

The New Jerusalem comes down,
God's holy city pure,
Where God, the Father, reigns alone,
And ever shall endure.

This city, with its pearly gates
And streets of shining gold,
Will prove how well our God creates
For those within His fold.

The tree of life will then appear
With fruit like shining gold,
That he who eats need never fear
Of weakening when he's old.

And by its side that river pure,
Where we may drink and live;
And life eternal we secure,
With all that God can give.

"For He must reign till He hath put all enemies under His feet."

"The last enemy that shall be destroyed is death. For He hath put all things under His feet." But

L. of C.

when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him.

"And when all things shall be subdued unto Him, then shall the Son himself be subject unto Him that put all things under Him, that God may be all in all." —1 Cor. xv. 25–28.

To illustrate my understanding of this subject: Supposing a large ship, loaded with a very valuable cargo, should sink to the bottom of a river, and the owner should engage a person, for a fixed compensation, to save all that was of any value to him (the owner). The contractor being confident in the final result of his efforts to complete his contract, made his preparations accordingly; and when the work was completed he had exhausted all his personal resources. Suppose, now, that this man, instead of delivering up what he had saved, should claim it for himself. Such a demand would not be according to the contract, nor would it be just.

God's Throne.

High in the heavens, where angels dwell,
  There God has placed His throne;
This God that doeth all things well
  Will there prepare my home.

God reigns on high and over all—
  None can escape His eye;
And he who fails on Him to call
  Shall not be saved, but die.

God on His throne this earth shall rule,
And make all men to know
That all the earth is God's footstool,
Where they must humbly bow.

Jesus will reign on David's throne,
With all His saints as one;
Jerusalem shall be our home
When we with Him shall come.

Jesus will reign in heaven above;
In Him all fullness dwells;
He fills the universe with love—
For this my bosom swells.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—REV. iii. 21.

The whole creation groans to see
The happy future yet to be,
When God shall all His word fulfill,
And all creation do His will.
The sons of God will then be known,
For they will sit on David's throne,
To reign with Christ a thousand years,
When truth and love shall banish fears.
Yes, Jesus waits to see the time
When He shall come to banish crime,

And fill the earth with joy and peace,
That light and knowledge may increase.
For millions that now sleep in the dust
Who knew not God, but yet did trust
That after death they would come forth
When sin is banished from the earth,
And then obey the law of God,
Though now they sleep beneath the sod.

The Witnesess.

Ye are my witness, saith the Lord,
To testify and prove my word,
And to declare my righteousness,
And my great love and willingness.
To save you, by My only Son,
Who suffered all that He has done;
For you He lives and pleads above,
That you might know my boundless love.
For you the spirit works within,
And has convicted you of sin,
And pointed you to Christ the Son,
Who suffered for the sins you've done.
For Christ came not to save the good,
But for you sinners shed His blood,
That you might know and testify
Why God had sent His Son to die;
That all the world might learn His love,
And be made harmless as a dove.
To love to hear the story told,
Of what was done in days of old,

Of Jesus, who was born a babe;
Our Lord, though in a manger laid.
How angels sang His praises there,
Above the shepherds in the air.
How wise men from the East did come,
And worshiped Him as God the Son.
They came, yea, many miles afar,
As they were guided by the star.

To Declare His Righteousness.

When man had failed the law to keep,
And gone astray like a lost sheep,
Then God did send His only Son,
That of the lost He should lose none;
But save them from their sins, to live,
And give them victory o'er the grave.
He kept the law in every part,
And loved His God with all His heart;
He was the only perfect One,
Who kept the law as He had done.
He kept the law to satisfy
The guilt of sinners doomed to die;
And what is more, His life did give
That they eternal life should have.
If we believe and trust in Him,
Then we by grace are free from sin.
He shields us from the law's demand,
For in His righteousness we stand;
And in His likeness we shall be,
When we His face in glory see,

And sing the praise that's due to Him,
Who by His blood cleansed us from sin;
Then in His glory have a share,
And thus, His righteousness declare.

Mortality.

THAT born of flesh must pass away,
All substances must change;
There's nothing fixed, nor can they stay,
For God did so arrange.

Except a man be born again,
Of water and the blood,
Or has not by the law been slain,
He cannot see his God.

For God is spirit, and unseen
By flesh and dust of man;
He only sees who's born again
Of spirit, then he can.

The highest thought that man can get,
While he in flesh remain,
Is what he learns at Nature's feet,
Till he be born again.

And Jesus taught of earthly things,
When with the multitude;
But not the things that Heaven brings,
Till man is born of God.

Heavenly Food.

Now he that eats what Jesus gives,
And drinks this water pure,
Shall never die, for Jesus lives,
And lives for evermore.

For Jesus came that we might live,
And prove His power to save;
If we the Spirit do receive,
Then where's "death's sting, O grave!"

Nor will we trust in things of earth,
As many others do,
But hold them at their proper worth,
And love our neighbor too.

Now, free from sin, we shall not die,
But pass from earth away,
To be with Christ above the sky,
And come with Christ that day.

For when He comes to earth again,
To bless the earth with peace,
He, with His saints, on earth shall reign,
And knowledge shall increase.

The people then shall know the Word,
And none of them need say
To neighbor, "Knowest thou the Lord?"
For all shall know, that day.

What is the State of Man After Death?

THAT depends on what he was in this life. If he has been born again, he still lives; for the gates of death cannot prevail against him. When he was born again, the first, or natural man, died; and he, the man, became a new creature; having passed from death unto life. It is decreed that all men should die, because of sin. If he died unto sin, and was made alive unto righteousness, then the spirit of truth must have come to him, and convicted him of sin, of unrighteousness, and of judgment to come; and, through fear of that judgment, he trembled at the Word, and fled for refuge to the hope set before him in the Gospel, which he could not have understood, but by having become spiritual.

Seeing that the natural man cannot perceive spiritual things, this spiritual regeneration is necessary; this is the evidence of his new birth. He was once blind, now he sees and believes; and he that believeth shall never die. As God prepared a body for Christ, His Son, who lived before He came into this world, so Christ has gone to prepare a place for us; "God giveth it a body, as it hath pleased Him." If any man be in Christ, he is a new creature; the old order has passed, and given place to the new.

"Suppose ye that these eighteen, on whom the Tower of Siloam fell, were greater sinners than others? I tell you, nay; for except ye repent, ye shall all likewise perish," that is, die. Then why will you not die, if you repent? Because you will not repent

until you die.* What is repentance ? It is to turn about, or to change yourself ; and you have no power to do that unless you are made new ; for the natural man cannot understand the things of the spirit, but is dead to all heavenly things. You must be born again, and become a new creature.

What is it to be born again ? It is to let the law of God be executed on you after the spirit of truth has convicted you of sin ; then Christ redeems you from the law, and makes you a new creature. What is this new creature ? It is to be a new spirit ; the old spirit, or natural man, must be cast out of your body, and a heavenly spirit take its place. That is being born of God, after which you have eternal life in you ; and you, being in Christ, are safe ; and He abides in you. In fact, you are one in Christ; and as He lives, you shall live also.

A stream cannot rise higher than its source. The natural man is of the earth—earthy. He came from dust, and returns to dust. The spiritual man is born of God. God is the source. Hence it is that he can rise as high as the source from whence he came. He came from God, and he goes to God.

Christ Jesus, the Son of God, dwelt in the bosom of the Father before the world was. He was the express image of His person. This glorious personification He laid aside when He came to earth, and was born in the manger, of a virgin. He became a natural man, and was led by the Spirit into all truth, thus proving that He was a Son of God. "For as many as

* See page 53.

are led by the Spirit of God, they are the sons of God." So man that is born of the Spirit lays aside his natural body and passes from earth, to be with Christ—to a glorious body that He has gone to prepare. "God giveth it a body as it hath pleased Him."

"There is a spirit that goeth downwards; and there is a spirit that goeth upwards." And life is a spirit; therefore, it means life. And hence it is, since there can be no action without an organization, that the saints will possess a body, because their works will not cease, but follow them. But the natural man, when he dies, is buried in the dust from whence he came, and his thoughts perish with him until Christ shall raise the dead.

"To be carnally minded is death, but to be spiritually minded is life."

To the King Eternal, Immortal, and Invisible.

God made all things for His own glory; and the glory of God consists in the manifestation of His power, His goodness, and His truth; and, as the Scriptures say, "Whom to know aright is life eternal."

We can believe where we have confidence, but to know is by our experience or the overwhelming evidence of others. For instance, I know that there is such a place as Paris, although I have never seen it. Knowledge is that state of the mind where doubt is impossible.

If God could have made beings to know without proof, then the making of man was folly, and the highest conception of any created intelligence is to believe

and trust; but to know is the result of absolute proof. And as God knows both good and evil, man must also know good and evil in order to know God.

Paul says: "I know whom I have believed." So that our present condition is part knowledge and part belief. Again he says: "Now I know in part, and when that which is perfect is come, then I shall know even as I am known."

I believe that the saints, who are all one in Christ, will be the first of all intelligences to know God; for they are to be with Christ and reign with Him a thousand years on this earth, after which God will create all things new. Then will be brought to view the river of water of life and the tree of life; where I shall stand in full consciousness that immortality is within my reach, because I believe God, who said, "He that eateth of the fruit of this tree shall never die." Eternal life is the gift of God, and a gift implies acceptance on the part of the receiver. None are forced to accept eternal life. In my eagerness to possess immortality I am naturally drawn to the tree. I know that God knows all things, but I do not. I can trust Him, but I cannot trust myself. I do not know what change may take place in me. This thought makes me hesitate, and I hear a voice saying, "Whosoever will, let him take of the water of life freely." I answer, "Not so, Lord." He says, "Why not?" I reply, "Lord, I have a faculty from which doubt arises, and whilst that remains I fear to trust myself. I believe all things, but I do not *know all things.*"

"What is it that you do not know?" "I do not know but that there may be some other god or gods. As there is no limit to space, there may be room enough for any number of gods. But Thou hast said, There is no other God besides Me. I know not of any; but, Lord, *I would know, also, if there are any.*" "Hast thou considered the heavens, the work of my fingers?" "Yes, Lord." "What is the distance from the earth to the sun?" I answer, "About ninety-five millions of miles." "How far to the remotest planet?" "Many millions of miles." "How far to the nearest fixed star?" "About three and a half trillions of miles." "This being so, there must be a furthermost."

Then again comes the question, "What is beyond that?"

God says, "Hast thou considered my swift messengers" (the comets), "which travel about as fast as the light, and yet take hundreds of years to complete their circuit around the sun?" "Yes, Lord, but where do they go?"

To this He answers: "To the depths of the depths; far, far beyond all created things, into the blackness and darkness of infinite space; carrying their light before them, penetrating that darkness for untold millions of miles. And this they have done long, long before man was created. And this whole universe, like a flock of birds, ever on the wing, has moved in a circuit vast and undisturbed, controlled by no other will save mine."

This removes all possibility of a doubt. Now I can

eat of its fruit and drink of this water, with full assurance that nothing can arise to disturb my eternal happiness.

The heavens declare the glory of God; and the firmament showeth His handy-work. Day unto day uttereth speech, and night unto night showeth knowledge.—PSALMS xix. 1, 2.

Thou art a God; yea, God alone,
The ever living, glorious One,
Who built this universe of ours,
And yet did not exhaust Thy powers.
Who made this great, revolving world,
Where I so many works behold—
The sun, the moon, and planets great—
'Tis Thou that fixed them in their state.
And distant stars that shine so bright,
That shine without a borrowed light,
And would shine on without our sun,
Yea, shine, though other suns were gone.
These mighty orbs have work to do,
For they have many planets, too,
Who need their light to make them shine,
Though all unseen by eyes like mine.
These wondrous comets come and go
Like mighty pendulums, to and fro;
Far, far beyond created things,
Yet round its parent sun it swings,
And then goes off to distant space,
With searching power to find a place
Where any other god might be,
That by his light he there could see,

In distant space, where darkness reigns,
To find but darkness for his pains,
And then returns, that all may see
There is no other God but Thee.

Thou art the everlasting God,
The uncreated One,
The source and spring of every good,
From whom all things have come.

To contemplate the thought sublime
That Thou didst not begin,
It does enlarge this heart of mine,
And stirs my soul within.

Eternal ages past and gone
Are but as yesterday;
Eternal ages yet to come
To Thee are but a day.

The past and present in Thy sight,
And future yet to come,
Now contribute to Thy delight
As though they all were done.

The future is all known to Thee;
None can resist Thy will;
Eternal ages yet will see
Thy works Thy Word fulfill.

Lucifer's Soliloquy.

THERE'S not a thing but God hath made—
E'en good or evil, light or shade.
He made the darkness and the light,
And all are open to His sight.
Now God has made what are called evils,
And also made what He calls devils;
But when He made them they were good,
As angels they before Him stood;
Then God did give them all a choice
To disobey or heed His voice;
And some of them, with selfish pride,
Did as they pleased, and God defied.
Then God took from them all the good
That they possessèd when they stood
As holy beings in His sight,
And cast them down in chains of night.
It was not God who made them bad,
But He took from them what they had—
For what they had belonged to Him—
And left them nothing but their sin.
So now they have no one to blame
For their sad state of sin and shame.
And God did not provide a way
For their escape in that great day.

"O Lucifer, Sun of the Morning! I saw thee fall like lightning from heaven."

Now, long before the earth was made
God's hosts of angels Him obeyed.
They loved to do His bidding then,
For God did seem so good to them.

Now God did know that they did stand,
Not in their strength, but by His hand;
And God did know what was in them,
A tendency to turn from Him;
For God did give them all a will
To come, or go, or to be still.
He did not force them to obey,
But let them serve Him as they may.
When God did bring His first-born Son,
The greatest work that He had done;
Then on a time, He said to them,
"Let all the angels worship Him."
"What!" say some; "must we bow down
To worship Him who's but a Son!"
Said they: "Are we not sons of God,
Did He not make us by His word?
What more, then, can this stripling be?
Though he was grand, and fair to see.
What! must I bow to my equal,
And all eternity to dwell
With jealous rage within my breast!
How can I stay, or be at rest?
For I have thought to stand on high,
Where I could reign, and God defy;
Much less to stand where now does He,
That I am called on to obey.
How long, in secret, have I planned
To see the time when I would stand
On high, above the stars of God,
That all should tremble at my nod.
But now this Being has my place,
And all I have, is by His grace;

I will not yield to worship Him,
Though by this act commit a sin;
And then be hurled from heaven's high dome
To wait in darkness for my doom."
God knew their thoughts, and with a frown,
As with the lightning, cast them down,
In chains and darkness to remain,
To share the fate of wicked men.
Now, when they fell from heaven above,
They caused a multitude to move;
A third part, there was dragged down,
That God would not as angels own.
Those that fell, He bound in chains
Of darkness, where but evil reigns.
Some found themselves on earth as men
Distinguished by a darker skin;
To prove them not of Adam's race
To every one who sees their face.
Yet on the earth they multiplied,
And like all others, lived and died.
Yet God will bring them forth again,
From the cold grave where they have lain;
To all the good that God will give
To every one that will receive,
So that the loss will be but small,
Compared with those that God will call
From grave to earth, from earth to heaven,
To fill the place from whence they'd fallen.

"This thy brother, was dead, and is alive again; was lost, and is found."

The Colored Races.

My authority for stating that the colored races are descended from the fallen angels, is from Jewish traditions; and all my studies and researches have only tended to confirm this view.

A gentleman, in whose judgment I had great confidence, asked me if I believed that all the races of men came from the loins of Adam. I answered him by asking another question, which was, "The South Sea Islander, and how did he get there?" He admitted that the Ham theory was, at the best, extremely vague and unsatisfactory. If I were a colored man, I would prefer to believe that my ancestors were incarnate angels, rather than accept the belief that my color was the result of the curse of Ham.

There can be no doubt at all that the Arabs are the descendants of Abraham, being the children of Hagar, which all records fully confirm.

I quote here from the Apostle Paul, "By man came sin, and death by sin, and death passed upon all, for all have sinned." Sin is not of man, but of the devil. Now the question arises, when did sin enter the world? As sin came by man, *not men;* that man must have been Adam. And now, as none can die, except by sin, it follows that the incarnate angels may have lived on earth a thousand years before the creation of Adam, without one death occurring among them. Now, the first of the race of Adam lived to a great age, nearly a thousand years. After sin entered the world, then, certainly, these could have lived so long.

The devil knew better than to tempt them to sin, because they knew him, and had already felt the power that he exercised before the fall from Heaven; so that God in His wisdom and mercy, who openeth His hand and satisfieth the wants of every creature, did, no doubt, prove to them that His goodness is over all, and His tender mercies over all His works.

Satan Incarnated.

Woe to the people of the earth!
For Satan's coming in great wrath.
Then he shall incarnate be—
That awful being we shall see;
This God-defying imp that fell
Is coming down on earth to dwell.
For now he's prince and power of air,
And by God's power is kept there.
His work it is to try the saints,
And is the cause of their complaints.
He tries all people to annoy,
This wicked one God will destroy.
But when he comes great works he'll do
To try to prove God's word untrue.
He will stand in the holy place
And try his Maker to disgrace.
But God shall smite him to the ground,
That he on earth no more be found.
And God will come with all His saints
And stop the cause of these complaints,

And bind this fiend a thousand years
To trembling anguish, rage and fears.
And then he will come forth again
And with the wicked shall be slain.

The actions of Satan before the fall may be likened to a wicked clerk who is planning to damage his master's business and bring about a failure, in order, eventually, to obtain the business for himself. He steals his money and goods, makes false entries in his books, forges his master's name, quarrels with the other employés, and tries to have them discharged or placed in positions lower than his, so that he could have a certain amount of control over them. Meanwhile his master has been watching. After he knows the employé has gone far enough, he calls him into his office and, shutting the door, says to him: "You are no chicken, you scoundrel! I know you. Empty your pockets! Give me that memorandum-book of yours, and that bank-book. You are in my power now. I am too wise to chasten you at this time." Then he kicks the dishonest clerk into the street, telling him that justice will surely overtake him.

Three Songs of the Revelation.

I QUOTE from Revelation, fifth chapter, ninth to thirteenth verses.

"And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for Thou wast slain, and hast redeemed us to God by

thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." These two verses form the song of the saints only.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts" (or living creatures, as I understand it,) "and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." This song is sung by the countless numbers of both saints and angels; but in the verse that follows this, the whole universe of intelligences (which consists of the angels, servants, saints, people, blasphemers, and devils) will join in the singing.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Thus fulfilling the promise, that at the name of Jesus (who is the Lamb) every knee shall bow, and every tongue confess to the glory of God the Father. It is to be noticed that in this song they worshiped the Lamb last, whereas in the former songs they worshiped the Lamb first.

Now, the fact is significant in reference to the disobedience of some of the angels before the fall; they having refused to worship the Son; they worshiped

the Lamb last. And these were the last words that they uttered previous to their destruction. These, with the blasphemers, worshiped the Lamb through justice and power; whereas all others worship Him through love. And as they were enjoined in the first place to worship the Son, and failed to do so, yet, after a vain resistance to the Almighty power, they were compelled at last to obey the mandate of God, that they should worship the Son. Yet, after this has been accomplished by the power of Jesus Christ, they are still rebellious, and obey the devil, who gathers them together in camp about the Holy City; when fire will be rained down upon them from heaven, and they will be consumed, and become as though they had not been.

The punishment of the blasphemers, before they worshiped the Son, I have treated of in another part of this book.

The Return of the Jews.

To doubt that the Jews will return, is to doubt the word of God. There is no truth of Scripture more clearly revealed than that which relates to the return of the chosen people of God to their own land, and nothing less than the miracle of the drying up of the Atlantic Ocean would be sufficient to induce them ever to return.

Then will the Jews return again
To their own land, from whence they came;

For things that then shall come to pass,
Will be so great that every class
Of people then upon the earth
Shall seek the land that gave them birth.
Then all those poor, forsaken Jews,
Who all the nations did abuse,
Will be exalted in the eyes
Of those that now their race despise.
A great Deliverer then will come
To lead them to Jerusalem.
He then a highway shall prepare
Where now the mighty waters are;
For then the ocean will be dried,
That they in railroad cars may ride.
For God will say to *deeps*, "Be dry,"
Nor will they wait to ask Him why;
For they will then His word obey
And from His presence flee away,
As sure as they the Jordan crossed,
Or the Red Sea, where none were lost,
But Pharaoh, with his mighty host,
Was drowned, and there gave up the ghost.
So will the Jews yet take their stand
In Palestine, and go by land;
And ships shall bring their sons from far,
From every land, where'er they are.
They no more speak of Pharaoh's hand—
They now are brought from every land.
The hidden tribes now in the East—
Though intercourse so long has ceased—

Will come again to their own lands,
And with the scattered tribes shake hands.

"I will bring thy seed from the east and gather thee from the west."—ISAIAH, xliii. 5.

I would simply state that it is evident to me that what is now being taught by a sect called "The Lost Israel Identification Society," is undoubtedly an error, which I will here attempt to prove. I quote from Jacob's sayings to the twelve tribes: "I will divide them in Jacob and scatter them in Israel." He thus makes a distinction between dividing and scattering, showing plainly that a certain part of them were to be separated from the rest, to fulfill the great purpose of God, where He will prove to all mankind that every good and perfect gift comes from above, and that a man can receive nothing except it be given him from Heaven, either for this life or for that which is to come. From Balaam's words I quote again: "There shall come a star out of Jacob." Now, when Jesus was born in Bethlehem, wise men came from the East, saying: "Where is He that is born King of the Jews? For we have seen His star." And they sent them to Herod. Now, if these men had lived at any inhabitable point west of the desert of Cobi, they would not have needed a star to guide them, nor would they have gone to Herod, for all must have known that all Judea was in possession of the Romans, who had no interest in common with the Jews in the coming of the infant Christ.

Herod asked them what time the star appeared;

the answer they gave is not recorded in the Scriptures; but, from the actions of Herod afterwards, the answer must have been, a year and a half from the time when they first saw the star, for Herod commanded them to return to him after they had found the child. But they, being warned of God, returned another way. Then Herod was wroth, and ordered that all the male children of Bethlehem, and all the coasts thereof, from two years old and under, should be put to death, according to the time that he diligently inquired of the wise men.

This corresponds with what Esdras says in the Apocrapha, II. Esdras, xiii. Speaking of the ten tribes who had been held captive by the king of Assyria for two hundred years, after which they were given their liberty, it is said they took council among themselves, that they would leave the multitude of the heathen and go forth into a farther country, where never man dwelt; and they entered into Euphrates by the narrow passages of the river.

The Most High then showed signs for them, and held still the flood, till they were passed over; for, through that country there was a great way to go; namely, a year and a half. The same region is called Arsareth, which, no doubt, is Eastern Asia; so that if they traveled eighteen miles per day, which is about the average distance traveled by a caravan, that would make about fifteen hundred miles, which would bring them east of Tartary, and to the southern part of Russia, north of China, to the mountains near the Pacific Ocean.

When the Jews asked of Jesus, if He would go to the dispersed among the Gentiles, they evidently believed that the nine and two half-tribes had incurred the anger of the Lord, who visited upon them all the punishments predicted by Moses. For well they knew that Moses had written that if they failed to keep his statutes, they should be scattered among all nations, and become a hissing and a by-word. The fact that these had disappeared, was strong evidence that they themselves were the favored ones, and would inherit all the good that God had promised Israel; and that these nine and two half-tribes had been dispersed among the Gentiles. Now, these tribes were called Jacob, as distinguished from Israel, and the remaining one and two half-tribes were called Israel. This is apparent from the fact that Jesus in every case, referring to the Jews, called them Israel; thus showing that they were the people to be scattered among the nations, which history abundantly proves.

As further evidence that God had hidden these tribes in the East, He said: "I will bring thy seed (Jacob) from the east, and gather thee from the west;" so that, all throughout the Scriptures, in speaking of Jacob, the word "bring" is continually used; and when referring to Israel, the word is "gather" in all cases; which goes to prove that He has divided them in Jacob and scattered them in Israel.

When the World's Fair was held in London, in 1850, some Tartars exhibited goods that were evidently of Jewish manufacture, which they said they

procured from a people living east of themselves. These goods, I am informed, are still to be seen in the British Museum. The English, acting on the information which they received from the Tartars, and desirous of investigating the subject of the lost tribes, sent out exploring parties at different times. In the year 1880, they sent out a large party, who penetrated the country beyond Tartary, and came to an impassable canyon. After spending a long season, they failed to find a pass, and returned without adding anything to our information on this subject.

The question is, Why did God hide them? He must have some special purpose in doing this; and the point we have to determine is what that purpose was. I believe it was to prove to all mankind that they can receive nothing unless it be given them from Heaven.

I believe that these tribes were set apart by the Almighty for the purpose of proving that He was the giver of all things; and that there is not a useful invention known to man which is not also possessed by these people. I further believe that this knowledge was imparted to them at the same time that it was received by the outside world; and when the time comes for them to compare dates, it will be discovered to them that God must have been the source from whence they derived all the blessings that they enjoyed. From this we are led to the conclusion that God did not separate them from the rest of the world to punish them, but in order to prove that God is the giver of all things; "that no man should glory in himself," but in all things to remember that man of

himself can do nothing; that he is dependent on his Maker, who is the source of all things that pertain to this life and that which is to come.

I believe that I have not yet stated that I hold the opinion, which all my study of the Scriptures has served only to strengthen, namely, that the wise men who came from the east were of the lost tribes. I am confirmed in this view of the case, because they must have possessed a knowledge of the Scriptures, in order to accept the guidance of the star to conduct them to the birth-place of the infant Saviour. The fact that they had received warning from God not to return to Herod, was a sufficient proof that they were of the tribes of Jacob, and had a knowledge of the true God.

What a consolation it must have been to them to have had their expectations realized, and to have seen Him of whom Moses had written. How sweet the sound to them that His name was called Jesus, because He would save His people from their sins and be the joy of the tribes on their return, when they received these glad tidings, which gave them the assurance that God would fulfill all His promises.

I have no doubt that these people enjoyed all the benefits of the Scriptures. And why not have the Gospel—the good news of salvation—now that Christ died for our sins, according to the Scriptures. Do not they say, "I will pour out my Spirit upon all flesh"? That certainly would include these. And having the spirit of truth to lead them into all truth, in order that they might understand the fundamental principles of the Gospel, inasmuch as all truth that is

needed to understand the plan of redemption through faith in Christ Jesus is fully given in the Old Testament, and because the called, according to His purpose, will be of every nation, kindred, tongue, and people. Therefore some of these must be numbered with them. So that some of these are now passing through the tribulation that worketh patience, the patience that worketh experience, the experience that worketh hope, and the hope that maketh not ashamed. Because the love of God is shed abroad in their hearts, and they yet will sing unto Him that hath washed us from our sins in His own blood and has made us unto our God kings and priests; and we shall reign on the earth; thus fulfilling the promise of God to Abraham and his seed.

The Jews said of Jesus, "Will He go to the dispersed among the Gentiles?" They believed what Jacob had said,* "I will divide them in Jacob, and scatter them in Israel." They knew the nine and two half-tribes had disappeared. They had no objection to these being called Israel, and themselves Jacob, because they thought that it was not they who were to be scattered, as they considered themselves a holy people, keeping the law with great zeal, as they then thought, and regarding themselves as the favored people of God, that would not be dispersed. The fact that they were scattered at the destruction of Jerusalem, proves them to have been mistaken; therefore the lost tribes, or the divided, are called Jacob, and not Israel.

* Jacob spake as a prophet.

For, if these people had come from anywhere west of Tartary, the journey could have been accomplished in a few weeks, and not have extended to one year and a half. Nothing has been recorded in the Scriptures, or in history, in relation to the wise men since their return from Bethlehem. The silence of all history on a fact so important is a sufficient proof that God had hidden them, and completely separated them from all other nations and peoples of the earth.

The Afghanistans claim to be the lost ten tribes of Israel. I have no doubt that many of these people lagged behind, and did not go with the rest, but remained in India, while the others continued to their destination.

Abraham's Seed.

"By the deeds of the law, shall no flesh be justified in His sight."

God chose a people for His name,
That was the seed of Abraham.
He gave to them the goodly land,
And led them forth by His right hand.
He also gave His Holy Law
That they should love and serve Him more;
And if they failed His law to keep,
Then they should cease to be His sheep.
He sent them prophets, priests, and kings,
And many great and goodly things;
Much good, without regard to cost,
Yet they did sin, and all was lost.

Then Jesus came to seek His own,
And of the people He found none;
For all of them had gone astray,
Like a lost sheep, out of the way.
Yet this to God was known before,
That none could keep His Holy Law;
And thus Himself to justify,
And merit life, and never die.
The law is holy, just, and good;
Man cannot keep it, if he would.
If man could keep the Holy Law,
And perfect be, without a flaw,
Then he could stand before his God,
And never tremble at His Word;
But by the law from God demand
Eternally in life to stand.
For of the people there is none
That keep the law, no, not one.

The Sons of God.

And now we are the sons of God,
As He has taught us in His Word.
But now it doth not yet appear
What we shall be till we are there.
Who are the saints you speak of here?
What is their work, and what their sphere?
They are the class that God has called,
From the foundation of the world:
The promised seed that God has said,
That they should bruise the serpent's head.

They are the seed of Abraham, too,
For they, in Christ, are all made new.
They are the sons of Abraham;
They, by adoption, sonship claim.
They're sons of God, by spirit born,
And for Christ's sake, God calls His own.
Now, sons of God, and heirs of heaven,
Joint heirs with Christ to all God's given,
To Christ, who is His only Son,
That they, in Christ, may all be one.
They are the seed of David, too,
Compared with others, are the few,
The little flock to Jesus given,
To rule the earth, as done in heaven.
They are the ones that God foreknew,
Or the predestinated few
That God elected by His grace,
To bless the sons of every race.

The Office of the Spirit.

God sent His Holy Spirit down
To break the hearts He calls His own,
And make them contrite by His grace,
That they should be His dwelling-place.

The Spirit came for our relief,
To banish all our unbelief;
And does our doubts and fears remove
By proving God's eternal love.

The Spirit does our thoughts inspire,
And kindles there a heavenly fire;
It makes our hearts to burn with love—
A foretaste now of that above.

The Spirit shows what God has done
By sending here His only Son;
And bids us flee to Him for rest,
And thus be numbered with the blest.

God sent His Son to keep the law,
Which we had never done before;
And by His works to justify
Those who love Him, though doomed to die.

Yes, God did send His Son at length,
To die for us who had no strength
To keep His law and live thereby,
For without Him we all must die.

Joel's Army.

Our God will arm His saints with power
To make this earth a threshing-floor,
And sift the wheat all from the chaff,
But at the wicked God will laugh.
This woeful day is near at hand
When God shall visit every land.
None can escape His searching eye;
If not His friends, then they must die.
But those who do acknowledge Him,
He will forgive them all their sin.

God will a place for them prepare
To meet His coming in the air.
Three and one-half years they wait,
And they enjoy a happy state—
To learn to love and sing His praise,
As God will teach them of His ways.
But woe to them who hate their God,
And do reject His holy Word;
For God will judge the nations then,
And prove to them they are but men.

Satan's Incarnation.

"Woe to the inhabitants of the earth! For the devil is come down among you, and he knoweth that he hath but a short time."

This being soon, all men may see
That he will incarnated be,
To walk as man upon the land,
And in the holy place will stand.
Then God will send an angel down
To hurl this being from his throne,
And bind Him with a heavy chain,
That he in dungeon shall remain,
Shut up from light a thousand years,
To sorrow, trembling, and to fears,
Like Tam O'Shanter's wife forlorn,
"Who nursed her wrath to keep it warm."
But when the thousand years are o'er,
He will again with God make war;
For he will then again come forth
To gather all men on the earth—

Both Gog and Magog—to the fray,
In which this being God shall slay,
With every person stained with sin,
And be as though they had not been.
And all the blessed then shall find
The past will never come to mind.

Spiritualism.

This modern wonder is a prediction of the Scriptures. The Apostle Paul expressly declares, that in the latter times men should give heed to seducing spirits and doctrines of devils, who coming, after the manner of Satan, with all power and lying wonders, deceiving *the people* and being deceived; teaching contrary to the Scriptural teaching, that men should not give heed to these things.

Now, if these things were good, God would not have warned us away from them.

In the book of Isaiah it reads: "When they shall say unto you, 'Therefore seek unto the wizards and them that peep and mutter,' should not a people seek unto their God, the living to the dead?" If they speak not according to this Word, the law, and the testimony, it is because there is no light in them. They put darkness for light. Their paper is called the "*Banner of Light*," yet their works are done in the dark. Satan is called the prince of darkness, and they follow him. Jesus says: "If thine eye be single, thy whole body shall be full of light. Take heed, therefore, that the light in thee be not darkness. If so, how great is that darkness!"

The Elect.

THERE is a class that God foreknew
Before the world began,
The predestinated few
Of every race of man.

They are the called, to be His sons
And heirs with Christ the Lord;
For He saves them from their sins,
And frees them from death's sword.

They are the children of the light;
In spirit they are pure;
They will conquer in the fight
Who to the end endure.

They wrestle not with flesh and blood,
Nor trust a fleshly arm,
But meekly put their trust in God
To keep them from all harm.

In vain the sting of death may come
To take their life away;
They now have life, and will live on
Though all their frame decay.

The Fullness of Christ.

JESUS, in whom all fullness dwells,
The Father's only Son,
With love to Thee my bosom swells,
To let Thy will be done.

O, let me have no will but Thine,
  But seek to do Thine own,
And, like the branches of the vine,
  To trust in Thee alone.

O, make my heart Thy dwelling-place,
  And teach me to endure
To love Thee more and trust Thy grace,
  Till Thou shalt make me pure.

O, pour Thy Spirit down on me,
  To keep me in the way,
Till I Thy face in glory see,
  With all the saints that day.

Thoughts on the Signs of the Times.

SOME REASONS WHY I THINK THAT THE CHRISTIAN ERA IS DRAWING TO A CLOSE.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."—REV. iii. 10.

THIS was to the church, Philadelphia, which means brotherly love, a relation I find to be a rare thing at the present day. The words "temptation" and "to try," to which I call your special attention, have reference to a certain period of time which I believe to be forty days, if personal, or forty years prophetic time.

I believe the church, Philadelphia, commenced soon after 1812. Shortly after the close of the war, a

great revival of religion took place. The people were neither rich nor poor; work was plenty and the great mass of the people were prosperous; the troubles they had passed through created a feeling of mutual sympathy. The rich and the poor then met together. They had prayer-meetings in their houses, and the singing of Watts' and Newton's hymns could be heard everywhere, presenting all the evidences of true Christian spirit.

This state of things continued until about the year 1848. Then, to my mind, a great change took place, which, I think, is described in Revelation, third chapter, fifteenth to seventeenth verses, inclusive:

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, then, because thou art lukewarm, I will spew thee out of my mouth.

"Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

A great many of the members of the churches of the present day are composed of people who have been brought up in the Sunday Schools, baptized in infancy, taught their little prayers at home, receiving at the same time the benefits of a free education in the public schools. The natural tendency of this course of training was to produce a class of Christians who thought that regular attendance at church, spasmodic exercise of charity, absence from theatres, and attention to the ordinary proprieties of life, were all that were necessary to secure the salvation of their souls. They never had the experience of a poor sin-

ner who had found a Saviour. But through the persuasion of ministers, Sunday School teachers, parents, and friends, they have united themselves with the church, and about all the joys they have are relief from importunity, and the congratulations of their friends; while they are in profound ignorance of the one thing needful, repentance towards God, and faith in our Lord and Saviour Jesus Christ.

I believe that this church will continue in its present condition until 1888, which makes forty years. Because, this word "try" means that the church of the present day is on trial; and, as I previously stated, the word "try," or "trial," includes forty days, or forty years. As it has continued nearly forty years, it therefore, in this case, does not mean forty days.

The opinions which I here put forth are based upon the fact that nearly all the wonders of these latter times began about the year 1848. Allowing forty years for their trial and the temptations of the times, it would end in the year 1888.

The temptations which I think have come upon all the world to try them, refer in a great measure to the modern inventions, and the changes they have produced; and also refer to the uprising of the peoples against the established governments of that day; with but two remarkable exceptions—England and the United States of North America. The Chartists in England, it is true, made many peaceful demonstrations for the purpose of producing an extension of the franchise, which resulted only in the arrest of a few of the prominent leaders, and subjecting them to light

fines and short imprisonment. Some excitement was created in the public mind of the United States growing out of the acquisition of territory acquired as a result of the Mexican war.

The discovery of gold in California was also an important event, which gave a great impulse to trade and commerce, railroad and steamship building.

In 1848, the repeal agitation in Ireland was at its height; and these agitations, with but short intervals, have continued to the present time. I see no prospect of its ending before 1888. In 1848 that country was visited by a severe famine, which caused great suffering and starvation; many ship-loads of food were sent from the United States, and were gratefully received by the starving people; a fact that confirms the promises of God, who says: "In blessing, I will bless thee." The history of the world furnishes no parallel to the prosperity of this country since that time; and if all signs do not fail, this extraordinary national prosperity will continue until the year 1888.

Russia, fully alive to the signs of the time in 1848, so pregnant with important events, made extensive preparations to meet the emergency by preserving an armed neutrality; ready at a moment's notice to take the side which would best promote her interests.

The uprising of the people in Hungary assumed gigantic proportions at the outset, and it was the opinion as well as the hope of the friends of liberty that she would succeed in achieving her independence. But the military power of the Austrian government

combined with the treachery of General Georgey, who held an important command in the army of the Hungarian patriots, was a death-blow to their cause, and completely destroyed the hopes of a magnanimous and brave people.

The dethronement of Louis Philippe, and the establishment of a republican form of government in France, was one of the most important events of this remarkable year; more lasting, and fraught with greater consequences to France and the nations, than any other event of that year. The election of Louis Napoleon to the Presidency; his solemn oath to administer the constitution adopted by the people; the violation of his pledges; the overthrow of the republican government; the seizure of supreme power, and the establishment of the empire succeeded each other with astonishing rapidity. The events of comparatively recent date which resulted in his downfall and death, are well known. This year, 1848, was prolific in revolutions and political changes all through Europe; and its effects on the governments of the Old World were greater than any that preceded it, giving the people a larger share of liberty than they ever enjoyed before.

In ancient Greece a commune arose, the exact counterpart of that which existed in France, the effect of which was, that in just forty years they overthrew the Grecian Empire and established that of Rome.

I believe that France, during the reign of Louis Philippe, represented the head of the Roman Empire,

and that the communists will, in like manner, at the expiration of forty years, see the last of the present government, when the prophecies of Joel and that of the Revelation will be fulfilled.

I further believe that one of the temptations of the present day is the insatiable desire to obtain wealth, without the least regard to honor or honesty; and in order to do this, men resort to every species of rascality. Devoid of conscience and moral principle, they plunder the public in various ways; such as an over-issue of stocks; combining to lower prices, in order to cheat honest investors; creating by the same means a "corner" in the necessaries of life. Trusted bank presidents, cashiers, heads of wealthy corporations, and trustees for widows, and orphans, betraying their trusts and becoming defaulters for large amounts. Public officers all over the country stealing the people's money, and accepting bribes for their influence, and votes in legislative bodies; flaunting before the public with vulgar ostentation their ill-gotten gains. These things go to show that these are the latter times, as described by the Apostle Paul, wherein he predicts iniquity in high places. Also Timothy, second chapter, first to fifth verses inclusive: "Know this also: That in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of

Godliness, but denying the power thereof. From such turn away."

In what follows I propose to treat of other important events that began about the year 1848. Modern Spiritualism, which I regard as one of the strong delusions spoken of by the Apostle Paul, was introduced by the Fox girls in the city of Rochester, N. Y.

In 1848 Brigham Young settled in Utah. Modern Unitarianism, as taught by Theodore Parker, commenced in 1848.

Most of the modern sects who differ from the orthodox churches appeared about the same time.

Adventism, which commenced in 1842, teaching the coming of Christ in 1843, and many others formulated their peculiar teachings about the same time.

The year 1848 was prolific in remarkable inventions, which produced a vast influence upon manutures and manual labor. First in importance is the sewing-machine. The knitting-machine was invented about this time; also the planing-machine, and the McCormick reaper; the grain elevator, the gimlet-screw, the screw-propellor, Colt's revolver, and the Goodyear patent for the manufacture of India-rubber goods.

By a treaty of peace made in 1848 the Americans obtained the territories of New Mexico, Utah, and California. Wisconsin was admitted into the Union in 1848. California was admitted into the Union in 1850. In fact, a series of important events took place in that memorable year which produced a marked effect, both in our foreign and domestic affairs; and

these things occurring so nearly at the same time is, to my mind, an evidence that they will have a corresponding termination. God, in His wisdom, has not revealed to us when that day will come; nor did He make it known to the Son. "That day and hour knoweth no man; no, not the angels of Heaven; but My Father only."

And yet, continuing in the spirit of the teachings of the Apostle Paul, I am convinced that "that day need not overtake us unawares."

I do not profess to know that these are the latter times; but what is transpiring in the present age leaves scarcely a doubt in my mind that "the day of the Lord is at hand."

If my thoughts on the times interfered in any way with my labors and duties, it would be a strong evidence that I am wrong in my conclusions. But, in regard to what I believe to be my position in this matter, I appreciate the feeling of a member of the Connecticut Legislature on the dark day, who, when a member arose, and made a motion to adjourn because the world was coming to an end, said: "If that is so, let us call for candles, and be found doing our duty."

The Dark Day.

When darkness comes upon the land,
Then every tribe shall mourn,
For God will gather by His hand,
All those He calls His own.

His saints will go to heaven above,
To join those gone before;
And see the face of Him they love,
Who all their sorrows bore.

Then God will send His angels forth,
To take from each abode,
From east, and west, and south, and north,
Those who to Him seem good.

And hide them in a goodly place,
That He will then prepare,
Where they will wait to see His face,
When coming in the air.

And then the saints shall all return,
To preach the truth with power;
And comfort all the tribes that mourn,
With blessings they shall shower.

Then God the people shall divide,
As shepherds do their sheep;
Those that fear Him, He then will hide,
And in Pavilion keep.

The Hidden People.

THEN they will know the end is nigh,
When troubles will be o'er;
And they shall sing "sweet by-and-by,"
As never sung before.

They wait His coming in the sky,
And all His saints with Him;
No more to sing sweet by-and-by,
For God will be with them.

For God will soon old Satan bind,
And cast him in the pit,
That he no more the people blind,
Or in their councils sit.

But woe to those who hate their God,
And do His love refuse,
He will no good to them afford,
As then His word will prove.

For they must sleep a thousand years,
And then will rise again,
To have their share of pain and tears,
And then again be slain.

But not until they worship Him
Who sits upon the throne;
Ascribing honors to the Lamb,
Who all the work has done.

Behold, He Cometh!

Behold, He comes, in clouds again,
With saints who Him adore,
That He, on David's throne may reign,
And all the earth restore.

The buried dead shall hear Him call,
And come forth from the grave;
And then grow up, like calves at stall,
And every good shall have.

Sin shall be banished from the earth,
And Satan will be bound;
The world will have its second birth,
And be as holy ground.

The children in the streets shall play,
And have their fill of joys;
None will disturb their happy days,
But love these girls and boys.

And old men on their staff will lean,
Because of very age;
And, like a tree when old is green,
His work will them engage.

For sickness then shall be no more,
And none will then complain;
Then all will love God's Holy Law,
While Christ on earth shall reign.

The Day of Darkness.

And when that day of darkness comes,
Then God will take His little ones,
And hide them on the earth somewhere,
To feed them with a shepherd's care.

The saints will go to Heaven above,
That they may see the one they love ;
And in His likeness will appear,
For in His righteousness they share.
And then the marriage of the Lamb
Shall come to them for whom He came.
Then soon they will return again,
To preach the truth and make it plain,
That every one may understand
What God will bring upon the land.
A great revival then will come,
For God will visit every one,
And make them know their need of Him,
To save them from the fruit of sin.
For this is what the Scriptures say :
"Shall nation be born in a day ?"*
A people that our God will hide,
And care for them while they abide
In His pavilion, to remain
Till Christ shall come in clouds again.
This Being then they'll all adore ;
Who is the God they waited for.

God does not give Knowledge without Responsibility.

God planted in Eden the tree of the knowledge of good and evil, and expressly forbade Adam to eat of the fruit of it, saying, "For in the day that thou eatest thereof thou shalt surely die." But man's curiosity being greater than his judgment, he was tempted

* Isaiah lxvi. 8.

to eat by the tempter that God permitted to be in the garden. Now, God had warned Adam, that in the day he ate thereof he would surely die; yet he did not die on that day, because God was merciful, and He could not have shown His mercy had He not made a law. When Adam had eaten of the fruit of the tree, he then acquired the knowledge of good and evil; and being conscious of having done wrong, and overcome with shame, he hid himself. A thief feels like a thief, and acts accordingly.

I think that the following illustration will throw some light on this subject.

Without referring here to the sacrifice which God had made for the sins of many, I propose to show how God holds man responsible for the knowledge which he receives.

God may be likened to a man who has a large sugar refinery, and possesses exclusive knowledge of all that pertains to the business. He owns all the buildings and all the machinery contained therein. Every person except himself is employed for pay. The houses that the workmen live in and the banks that they put their money in are all his. They know nothing of the process of making sugar, and are given to understand that they must do his bidding without question. The business is getting so vast and the care of the help so great that it is becoming a burden to himself, or would be so in time. He does not want to sell out, because it is his pleasure to make sugar; neither does he want to let another man have the mastery over these people whom he loves, because he has promised

them that he will remain with them always, and will not suffer any one to interfere with or destroy the interest which he takes in them. He cannot take a partner, for there is none that can command the capital required. And if he did take a partner with sufficient capital, that would increase the business, which is already large enough for the present. So he determines to make some of his helpers partners in the business, and bring them in such relations to himself that there will be no danger of a rupture.

He knows their weakness and he knows their habits —in fact, he knows them altogether—and says, "This will I do: I will let them be tempted to disobey me." So he places a sign over his laboratory door, with these words: "*No Admittance, under Penalty of the Law*," then calling his people's attention to it, warns them of the consequences of opening that door or entering the place. He then gives them the usual orders, and leaves them to themselves for a time.

One of the weaker ones, seeing the sign, looks down and sees the key in the door. His curiosity being greater than his judgment, he turns the key and enters the room. There he sees his master's books; opens them and acquaints himself with the contents; learns all about the business, and what his intentions are with reference to others and to himself. Disappointed in his own expectations, and envious at the prospects of others, he is puffed up with pride at the knowledge he has obtained of sugar-making. He thereupon commences to create a spirit of insubordination among his fellows.

When his master returns, instead of meeting him as before, he runs away and hides himself. He is soon found, and is asked, "Why did you run away?" He says, "Because I was afraid." His master asked, "Afraid of what?" He replies, "Afraid of you." "Oh, then you have been in my laboratory!" "Yes," replies the man. "You left the key in the door; I turned it and went in, and I find that you are a hard master, doing all things for your own pleasure." "Now," says the master, "what do you intend to do?" "To make sugar on my own account. I have the knowledge and the means, and intend to use them." Then the master calls to others to seize the man and bind him hand and foot, and place him in darkness; that he be starved to death.

The man begins to tremble, and from trembling to weeping, and from weeping to begging for mercy. Then the master, seeing that his tears are genuine, gives orders to unbind the man, and tells him to stand on his feet, saying to him: "You are forgiven." With that, the man throws his arms around his master's neck, and weeps for joy. His master inquires, "Why do you do this?" "Because I love you." "And why do you love me?" "Because you are so good." "Did you not love me before?" "I thought I did, but I know I do now." Now the master wants to know what he wishes to do, and the reply is, "I want to make sugar." "For whom?" "For you," is the answer.

The master shows him a parchment bond, or covenant, between himself and the man. After the man

has read it, he is asked if he is willing to sign it; which he does most gladly. Then the master takes him by the hand, and says, "So long as you are true to this covenant, between you and me, all mine is thine, and thou art mine. But, if you should violate this covenant, I will leave you to the law, of which now there is no possible danger, because love is the bond."

No Man Lives to Himself.

"O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps!" Jesus says, "Whomsoever ye serve, his servants ye are: of yourselves ye can do nothing."

Man is influenced by outside powers, either for good or evil; God on one side, and the devil on the other. Of himself he can do nothing, as Jesus said to Pilate, "You can do nothing unless power is given you." "The devil is a liar from the beginning. When he speaketh a lie, he speaketh of his own;" he is the spring of all evils, although God is the source of all power, both of good and evil. So the devil can do nothing, unless God supplies the source. Isaiah xlv. 7: "I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." Evil is a fact, as much as good; and to know both good and evil, is to be as God; but to love the good and hate the evil, is to be like God. When Adam disobeyed God, by eating of the tree of the knowledge of good and evil, he became as God; but when

we delight to do God's will and bidding, we become like God.

If a man is altogether bad, he is like the devil; when he is altogether good, he is like God.

If God should withdraw His Spirit from us, we would then be in despair, because the Spirit of God includes hope; and we would be completely in the power of the evil one. When the devil leaves us, even for a season, we are at ease; and then, if God is with us, our joy is great; but if both leave us, we sink.

A man, some years ago, killed all hands on board of a vessel in the bay, and then went to the shore, and waited to be arrested. When asked how he could commit such a crime, he said, "While I was doing it, I had plenty of company; but when it was done, I was all alone." Poor soul! without God, and no devil.

The prophet says, O Lord, I know
  Man's way is not in him—
He hath no power here below,
  To keep himself from sin.

If man would do the will of God,
  And keep himself from sin,
He must believe God's Holy Word,
  And must be born again.

For he that is of spirit born
  Is free from law and sin;
The grace of God does him adorn,
  And keeps him pure within.

God's Ways are Equal.

SUPPOSE a man is arrested, tried and convicted, and that his crime is of such enormity that the law demands that he be incarcerated in the State prison for a certain length of time. The man is brought before the judge to hear his sentence, and to give his reasons why his sentence is not just.

The question is asked him as to his guilt, and the man confesses his crime. Then the judge asks him why sentence should not be pronounced upon him; to which the prisoner replies: "I am to suppose that you will give a just sentence; and as you have no special law for my peculiar case—as all cases are different in their circumstances—I don't see how you can sentence me for any particular length of time, or what kind of labor would be exact justice in my case.

"One day in the State prison might be a worse punishment to me, and be productive of worse consequences than all the crimes I have committed. Or it might be such a very suitable place for me that it would not be any punishment at all. Now, as I am supposed to be a man of sound mind, and capable of judging right from wrong—if I were not, you would not punish me at all—I propose, as I am to have justice done me, and to acknowledge my punishment to be just, and as you have but one way of dealing out justice, let me put a case: Suppose you send me to the State prison, without stating how long I am to remain there, or what I am to do when I get there. Let me be the judge of the matter, as I have a conscience, and am

supposed to have a knowledge of justice; and, as I said before, if I had not, you would not punish me at all.

"I will go to prison, and accept whatever I may get there; and as soon as my conscience is cleared by being punished sufficiently, I will let you know. For, if I get more punishment than my crime demands, then others would be doing me a wrong, and would have to be punished for that wrong."

Man judges man and then punishes him; but God punishes a man and then judges him. If a man must acknowledge the justice of God, how is he to know that unless he has experienced it? Experience is the foundation of knowledge.

The thief on the cross acknowledged the justice of his punishment, and so will every man that is visited by the justice of God.

When a man knows what his punishment is by having experienced it, he knows that it must have come to an end. The torments of the blasphemers will continue for five months. Not that all will be punished alike, but that their punishment will be in accordance with the deeds done in the body. When every one will acknowledge his punishment to be just, and worship God for His justice and power, and accept what God, in His wisdom, may deem best, then will they be able to join with the angels, saints, and people in singing praises to God, saying, "Honor and glory, and power and dominion be unto Him that sitteth on the throne, and to the Lamb." *They* worship the Lamb through justice; others worship the Lamb through love. I

have treated of this subject in other parts of this book, yet I will add this quotation : "All Thy works shall praise Thee."

Christian Humility.

How humble Christians should be here,
While we our Saviour's yoke do bear,
And meekly walk along the road,
Through tribulations, up to God.
Oh, take a low position here,
That you may be exalted there;
For there's no place in God's dominions
For falsehoods or for wrong opinions.
How strange it is that men should hold
That to be true by others told,
When by a fair investigation
Can prove it not of truth's relation.
And strange, yet true, there's few who can
Think for themselves, and, like a man,
Hold to a logical deduction
Of their own reason or reflection,
And before they will accept—require
That others will their thoughts admire.
And yet there's some that do not dare
To trust their thoughts; and that for fear
Of being wrong, and so come short
Of the great truths that God has taught.
To read God's Word they find no time,
Nor do they to His Word incline,
But shun the light, for fear they may
Be forced to know what God does say.

So they live on their few short years,
And have their share of pains and fears;
Then come to life's most certain end,
And fail to know of God, their friend.
The way men do with this world's store,
Get all they can, and work for more;
No task so hard, or toil too great,
But men will do to get estate.
Down in deep mines, or in ship's hold,
Is what men do to get their gold:
On sea or land, in cold or heat,
In house or barn, or in the street,
Men struggle on for this world's good,
And have no taste for heavenly food.
'Tis heavenly things their souls require,
But in their hearts they've no desire;
And to God say, "Depart from me,
I've no desire to *know* of Thee."
The wonder is, that in this life,
Men do not give up the strife
To get the things that fade away,
When here on earth they cannot stay.
If men on earth lay up their treasure,
And in this life have a full measure
Of all the good that this world gives,
He only has it while he lives;
And fears it will, some future day,
Take itself wings and fly away.
God pity those that put their trust
In riches, be they as the dust;

And are not rich in heavenly things,
For while one weeps, another sings.
For this is what the Scriptures teach,
That he that saveth to be rich,
And is not rich toward his God,
Or washed his garments in His blood,
Shall then be poor in that great day,
When God shall come to take away
The little ones, that he will hide
In wilderness where they abide ;
For those who do not love His law
Will then be slain, and be no more,
Until the thousand years shall end,
When God on them His wrath shall send.

All Live to God.

The child that died when time was young,
And rested in his grave so long,
Has shared the same as those just gone,
Who waited ages to be born.
All live to God, of every age,
The past and future Him engage ;
All those that sleep, and those that wake,
Do of His power and love partake.
What matters it to any one,
If he but have his work well done;
Had it been done long in the past,
Or worked with those that did the last.

God's Foreknowledge.

God's works to Him are all foreknown,
Things past and present, and to come;
And those to come all live in Him;
Those living now, or in the tomb
Are ever present to His mind;
There is nothing hid, but all defined.
I waited ages to be born,
Yet to my God was always known;
He saw me long before the world
Was made, or even man was called.
But yet I waited in the dust,
And in His power He did trust,
Because He is Almighty God,
And everything obeys His word.
So, in due time, I did come forth,
To stay some years upon the earth,
And do the work that He ordained,
And thus eternal life obtained.

Whom Not Having Seen, We Love.

Jesus we love, though now unseen,
Who all our sins did bear,
For now there is a vail between,
While we His sufferings share.

But soon we will, with open face,
See Him whom now we love;
When we with Him will take the place
He has prepared above.

Then will the saints be manifest,
And all the world shall see
That glorious time of perfect rest,
When they from sin are free.

The saints that from the earth have gone,
To be with Christ above,
Their cry is still, "O Lord, how long
Wait we Thy power to prove?"

And saints, who on the earth remain,
Cry, "Come, Lord Jesus, come,
And on the throne of David reign,
Where Thou hast made us room."

For now the whole creation groans
In travail and in pain;
And Jesus pleads for all God's sons,
Till He shall come again.

How to Test Character.

If you want to know what the character of a man is, do him a disinterested or unsolicited kindness. If he is a good man, he will be thankful and delighted to see you, and will do all he can to please you; his constant aim will be to show a proper appreciation for favors received, and he will so conduct himself generally, as to retain your friendship without sacrificing his self-respect.

If he is a bad man, his character will soon manifest itself. You may have done him ninety and nine

favors, but if you are not prepared to do the hundredth, he will consider all the rest canceled, and do you a damage if the opportunity occur. Man being an active creature, must do something, and all his acts will correspond with his character. Now, God, in His dealings with men, wishes to prove them, and submit them to a test of character. By raining upon the just and the unjust, the good man, in the gratitude of his heart, returns thanks to his Maker with songs of praise; the bad man, on the contrary, will find cause for complaint. The rain came at the wrong time; there was too much, or too little; in fact, anything, but to give thanks for benefits conferred. Now, God says, "If the Lord be God, follow Him. If Baal, then follow him." Again, God says, "Do good, or do evil." Man, being an active principle, must do something.

The following story will illustrate this position. During the war with the South, a colored farmer, instead of taking his produce to town, took it to a camp of colored soldiers. One day, seeing a soldier who was apparently very sick, he asked him if he would like to go with him to his farm and spend a week or two, in order to recruit his health. The soldier said he would like it very much. After consulting with the officers, they gave him leave of absence for one week. At the end of the week, having much improved in health, the farmer informed him that he was about to visit the camp with another load of produce, and his leave of absence having expired, he must return with him. The soldier received the an-

nouncement without betraying any emotion whatever—an indifference the farmer could not understand.

A week later, the farmer again visited the camp with another load, and saw the same man looking much worse; and again asked him if he would like to revisit the farm, and stay for a month. He said he would like it very much; and leave of absence being obtained, he accompanied the farmer back to his home. During the month that he remained there, he gave the farmer no reason to believe that he was anything but a man of good character. At the expiration of the month, the farmer being ready to proceed to the camp with another load, told the man the time was up, and that he must return with him to camp. He refused, saying, "I guess I won't go." The farmer said, "How is that?" He answered, "I have consulted a lawyer." "Well," said the farmer, "what did the lawyer say?" "He asked me if I had been sent for, and I said no; then he told me to wait until I had been sent for." It appears from this statement that the man must have paid the lawyer a sum of money, who, no doubt, felt it to be necessary to give him pleasing advice in return. So, acting on the lawyer's suggestion, he did not then go back to camp. The farmer, just before starting, instructed his workman to gather up the pea-brush and burn it, and to give the place a general cleaning up (the colored soldier standing by at the time the man received this order). The farmer then departed with his load.

While at the camp, a messenger came and told him that his house was burning down. "Ah," said the farmer, "that comes from doing a disinterested act of kindness unsolicited! The man would not thank me, nor could he pay me; so, obliged to do something, he burned my house."

The farmer was right; his little daughter told him how the man gathered up a lot of rubbish and placed it near the house, then set it on fire.

The officers, acting on the farmer's statements, immediately sent for and arrested the man, and, having had orders to break camp that day, simply placed him back in his company. A few days after he was killed in battle.

How to Live.

"If man would live, and see good days, let him keep his heart from evil, and his lips from speaking guile."

If man would live, and see good days,
Let him take heed to all his ways;
For if he is by Satan led,
He's worse than numbered with the dead.
Break off thy sins, by righteousness,
And be assured that God will bless
Each effort made to keep His law,
And fill your basket and your store.

The Cross We Bear. No. 1.

They whom God calls to second birth
Must be as strangers on the earth;
For if they search the Scriptures through
To learn of things that God will do,

They soon will find themselves alone,
For others think their reason gone.
Yet we do know the truth in part,
And hide it deep within our heart.

The Cross We Bear. No. 2.

CHRIST calls us here to bear His Cross,
And to confess His name;
Though in this life we suffer loss,
Should count it all our gain.

If for the truth we suffer here,
Then blessed is our case,
For this does prove our love sincere
When we proclaim His grace.

Oh, sinners, do be wise to-day,
And learn a Saviour's love;
For here on earth you cannot stay,
As it will soon remove.

For God will soon the heavens shake
And make the earth to reel,
That all the men on earth shall quake;
In darkness they can feel.

I Am Not Alone.

I AM not alone, for God is here
To guide me with His eye.
Why should I fear when God is near,
To hear me when I cry?

His ear is open to my call,
To notice my complaints,
And keep me, though I stand or fall,
And when my spirit faints.

The day will come when I alone
Must pass through death's dark hour,
When He will come and take me home,
And give new life with power.

This hope it cheers my saddest hours;
How can I fearful be,
When He has offered all His powers,
That I His face should see?

The Comforts of Hope.

When my heart's with anguish riven,
Then unto the rock I hide,
With the hope that I'm forgiven,
By what flowed from Jesus' side.

When I think of mercies past,
Then my heart with rapture sings;
For His blessings all surpass
The good of all terrestrial things.

When I think of joys to come,
That are promised us in Heaven—
Those enjoyed by Christ, the Son,
Are the joys of the forgiven.

When I think of death's dark hour,
When I from here must pass away,
This flesh may wither like a flower,
Yet I live on in endless day.

In That Night.

Lord, when the sun shall cease to shine,
And darkness o'er the earth shall come,
Still give me grace to call Thee mine,
And hear Thee say to me, Well done.

Or when the moon shall turn to blood,
And all the tribes of earth shall mourn,
Let me not fail to trust my God,
To keep me safe from every harm.

When Thou shall send down from above
Thy power to take me up to Thee,
Let me be dwelling in Thy love,
And pass from earth Thy face to see.

A Lesson from the Wild Allspice.

When walking through the woods one day,
I saw the bushes by the way,
I scarcely could discern each kind,
They looked in common, to my mind.

And at another time I went,
And found some bushes overbent;
The leaves were blackened by the frost,
And all their summer beauty lost.

These blackened leaves were limp and stale;
Like death, they showed a ghastly pale,
And seemed to say, as I passed by,
As you see me, you, too, must die.

Another time I passed that way,
And saw this bush, all bright, and gay;
And wondered why I had not seen
Its fruit, when all the leaves were green.

The bush was filled with berries red,
And seen because the leaves were dead;
It seemed to say to me again,
Wait till your flesh aside is lain.

Then, if your works will stand the test,
When everything is manifest,
Then in God's presence you will shine
More grand than I now do with mine.

The Hour of Prayer.

How sweet to go aside to pray,
And shut my closet door,
And there, alone with God, to stay,
His blessings to implore.

For they who here on God do wait,
Will always find Him near,
To give them strength for every strait,
And banish all their fear.

Here we can taste the love of God,
While we on Him do call;
Though we should fail to speak a word,
Yet God well knows them all.

A Letter to a Friend. No. 1.

How sweet, when summer days have come,
Among the hills and woods to roam,
And rest beside a cooling spring,
Where none but God can hear us sing.

Your offer was so very kind,
I was for going more inclined;
And, consequently, we did go
More than we were accustomed to.

And, as we walked the mountains through,
It seemed that I could talk with you;
Because I know you thought of me,
And helped to pay for what I see.

The benefits that we have had
At your expense have made us glad;
And may you always have supply
To help a better man than I.

Reflections on Remarks Made to Me at the Door of a Church.

You don't come here to worship,
But come to hear a sermon;
Nor come to hear the music,
But to get a good oration.

You want something for your money,
But here's no place for you;
We don't give milk and honey;
We have something else to do.

For now we use the Psalter,
As that's the fashion now,
To make the sermons shorter,
And give us less to do.

We gave up preaching doctrines,
For that's behind the age;
But preach of human notions,
As they are all the rage.

They must have something pleasing,
That smoothly runs along;
So our numbers are increasing,
And to our church they throng.

Now every seat is taken,
And our coffers they are full;
Now we cannot be mistaken,
Though our sermons are so dull.

"Prophesy unto us smooth things."

Ye are the Salt of the Earth.

THERE is a class Christ calls His own,
Who to the church belong,
And every Christian church has some,
Or, perhaps, one forlorn.

They are the salt that savors those
Who walk in light of truth,
As their example clearly shows,
Because they give the proof,

By humbly walking with their God,
And meekly do His will;
They love to search His holy Word,
Which God will all fulfill.

They are the light that guides the youth
In paths of righteousness,
And by the Spirit teach the truth,
That they mankind may bless.

Letter to a Friend. No. 2.

A HAPPY thought came o'er my mind
When you to me did prove so kind.
How good it is that some are poor,
That they appreciate the more
The kindness of a brother man
Who of his goods does what he can.
How good it is that some can spare,
That needy ones might have a share.
It blesses those who do receive,
And blessings more on those who give.

My Last Request.

Let him that reads this little book,
  And doth the same commend,
Encourage what I undertook,
  And hand it to a friend.

There are many works of worthy men
  That fail when first put forth,
But time does prove what they have done
  To be of greatest worth.

"Thou hast Lighted my Candle!"

NOV 16 1900

LIBRARY OF CONGRESS
0 029 822 338 7